

ZION'S HERALD.

BOSTON WESLEYAN ASSOCIATION.
36 Bromfield Street, Boston.
A. S. WEED, Publisher.

BRADFORD K. PEIRCE, Editor.

All stations preachers in the Methodist Episcopal Church are authorized agents for their locality.

Price \$2.50. Payable in Advance.
Postage 20 cents per year.

Specimen Copies Free.

VOL. LIII.

BOSTON, THURSDAY, JANUARY 13, 1876.

No. 2.

ZION'S HERALD.

ADVERTISING RATES.
First insertion (per line, per week, 50 cents).
Each subsequent insertion, 25 cents.
Three months, 75 cents.
Six months, \$1.25.
Twelve months, \$2.50.
Business notices, 25 cents.
Reading, 50 cents.

No advertisement published for less than one dollar.
No advertisement will be taken without a personal inspection by us of the copy.

ALONZO S. WEED,
Publishing Agent,
36 BROMFIELD ST., BOSTON.

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PATIENCE.

BY MRS. ANNIE E. THOMSON.

Softly, softly, flake by flake,
Falls the crystal snow;
Not a murmur does it make,
As it drops below;
Though its sparkling robe is marred,
Though its bed is damp and hard,
Yet there is a rich reward
Awaiting it, I know.

When the sun's golden glow
Steals o'er nature's face,
It will fold the patient snow
In its warm embrace;
Then, dissolved in shining mist,
By each radiant sunbeam kissed,
Back 'twill go, where scarce 'twas missed,
To its native place.

Oh, if we would patient be
As the gentle snow,
Bearing with humility
Its meek repose;
Though each pathway's dark and drear,
And we weep full many a tear,
Yet we'd have this hope to cheer,
As through life we go.

That, when chill, relentless death
Steals away our bloom,
Drops the flowers from life's frail wreath,
Faded, in the tomb,
Then, disrobed from cumbrous clay,
Angels us shall bear away,
Where the shadow of life's day,
Never casts its gloom.

Delaware, O., Dec., 1875.

THE BIBLE AND THE PUBLIC SCHOOLS.

BY REV. L. D. BARROWS, D. D.

THE CHRISTIAN ADVOCATE AND JOURNAL.

As the discussion of this question cannot be evaded, and will be speedy and earnest, let it be freed from all ambiguity, and be clearly stated. This has hardly yet been done, but loose and careless statements abound on all sides of the question.

Locke, the profound author of the "Essay on the Understanding," modestly said, "its chief object was to ascertain what subjects did, and what did not, come within the powers of the human mind." Not yet has it been settled, by any common consent, what subjects do, and what do not belong to the common school. The discipline, the text-book, and the range of subjects taught, are continually under discussion. What, and how much is demanded by the Christian patriotism of our country, and what and how far-reaching are the objections to the same?

Whatever other shades of difference in opinion may prevail among the friends of the Bible in the schools, they will all probably agree as far as this: That, whether or not the reading or reciting of the Scriptures shall be positively required in the common schools, it shall in no case be prohibited. A large majority, probably, would demand more than this; but it may be doubted, whether exposition of Scripture, or indiscriminate religious instruction, can be properly required by law, as this would involve sectarianism. We are surprised at a little mortified with a leading editorial in the *Christian Advocate and Journal* of Dec. 2d, on this subject; surprised at the wordy and confused argument, and mortified that the great official paper of the Methodist Episcopal Church has arrayed itself with apparent pride against "this subject," and, as the editor admits, is in sympathy with "most of the rationalistic and non-orthodox Churches."

It was unnecessary for him to have stated, that this is not the first time he has been found in that awkward position; and he might have added, that it will be no new thing for him, if he should soon be compelled to change front, when public opinion shall have swept him into the truth.

Here, in our own words, are the assertions and assumption of Dr. Curry, as nearly as we can understand him,

on the subject of the Bible in the schools: Our government is purely secular, and not religious; the civil rights of our citizens are infringed by the reading of the Scriptures in the schools; that Protestantism and the Bible, as compared with other religions, are sectarian; that all are compelled to attend the public schools; that the logic of our government requires secular schools; that the Bible in the schools, means religious instruction, in the usual sense of that term; that the struggle to keep the Bible in the schools is nearly a worthless matter; that our government, in separating Church and State, has thereby precluded all acknowledgment of God and His Word; that a moderate amount of religious instruction may be given in the schools, provided no interested party objects; that Paganism, Spiritualism, and infidelity have the same right to claim recognition in the schools, as the Protestant religion.

If on this subject Dr. Curry holds such a medley of opinions, it ought not to surprise us, that he pronounces himself out of step and sympathy with the common Christianity of the age, and in sympathy with the common skepticism. The ring of the whole article is like that of the most secular and godless press (bating the occasional efforts to appear evangelical), and especially the ill-concealed sneer, that "never before was there so great a conflict over a matter so nearly absolutely worthless, as that now carried on by really powerful antagonists, over what is incorrectly called by the high-sounding title of 'the Bible in the public schools.'" Space will not allow any detailed answer to all these strange assertions, nor is it necessary, for they are accompanied with scarcely the shadow of argument. To our view nearly every position he has taken is untenable, unless he uses terms in a widely different sense than ordinary, of which he says nothing.

Our government is not purely secular, for it acknowledges the spiritual and eternal, all the way down from our Declaration of Independence, through our army and navy, as well as in our courts of justice. The Hugenots and the Pilgrims were men of prayer, as were the early colonists generally. The laws of God are recognized in the first paragraph of the Declaration of Independence, and in the second, man's "unalienable rights" are attributed to Him; and that inimitable document closes with an expression of a firm reliance on the protection of divine Providence. In like manner the judicial oaths imposed on every office-holder under the government, appeal to the same Providence—God, for His help. The Constitution of the United States recognizes the Christian religion, when it says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Not "purely secular," if taking away the Bible by law, is not preventing the "free exercise of religion," may be Dr. Curry will inform us what would be. The government also, provides chaplains for the army and navy, while both God and His Word are acknowledged. Is this "simply secular?"

If in the Continental Congress, or the convention which adopted the Constitution, it had been proposed, that in our public schools no Bible should be read, or prayers offered in the hearing of our children, nothing would have raised the cry of treason quicker, or been sooner hissed back to its infernal darkness. Indeed, they found themselves, and confessed themselves unable to adopt the Constitution or form the government, without prayer! This government had its birth, not in Paganism nor infidelity, but under the benign influence of the Christian religion. But the government, dealing only with overt action, wisely does not propose to enforce, or compel piety, which is of the heart, but it does properly forbid blasphemy, as an unnecessary and harmful crime of our own against another, as well as against God. So to take God's Word away from a hundred children to please the blasphemous spirit of ten, is to punish and injure the innocent, and do the guilty no good. What are the designs and duties of governments, but to protect the rights and interests of the many against the few lawless invaders? If we had set up and run our government in the name of Jupiter, Zeus, or Buddha, if we had sworn and prayed by the same, there would be more sense in naming the government of these United States, religiously, on an exact level with them.

The expediency argument—what will be the most useful just now, or what may threaten harm, judging from a human stand-point—we wholly reject as unworthy a place in this discussion. Such compromise with moral wrong as always results from this expediency argument, is the popular highway to the downfall of all truth and right, and to the enthronement of all sin and ul-

time disaster. It is noticeable that the Catholics are not so much opposed to the Bible in schools, as are our modern infidels and semi-infidels. Their struggle is for schools more religious than ours, and for money to support them in their own denominational way. Should the combined opposition succeed in driving the Bible from the schools, that will be only the beginning of the end; prayer must cease, even the Lord's prayer, and every recognition of God, and Christ, and religion will be eliminated from all our school-books.

Pray, what is the "logic of this government," that it requires a system of education "purely secular," and allows of no others? What rights have American citizens which are violated by the reading of the Holy Scriptures in schools, other than those rights always limited by wholesome law? All rights claimed and exercised by the few and vicious, which are damaging to the many and virtuous, are arrested and crushed out by the law, under the spirit—"logic"—of our government. But, it is said, the compulsory or permissible Scripture reading in schools enforces religion. Not so. This is neither attempted nor desired. Is the recognition of the Christian era by our government (A. D.), an enforcement of Christ's religion? Is the legal recognition of the Christian Sabbath the compulsion of its religious observance? Just as much the latter as the former! The legal reading of the Bible in schools is only the assertion and enforcement of the right of God's Word everywhere, or everybody's right to it, and the bold denial of any authority this side the tribunal of Jehovah to interdict it. Legal authorities which decree that all schools shall be allowed the Scriptures, cannot prevent these from rejecting and abusing the Bible if they wish; but it is just the prerogative of human law to say it shall not be taken away from anybody, anywhere, if human rights and human good are respected. This is precisely the way our government treats the Sabbath—protects us in our rights to enjoy it—nothing more; and nothing more do we demand for the schools. The "logic of this government" does not require nor allow any legislation that ordains that any one spot or place in God's universe shall not be allowed to hear God's own voice. "The Word of God is not bound," nor can it be. The trial has often been made and as often failed. And, if in our blindness and madness, we as a nation should ever attempt by law to exclude God's Word from our schools at the behest of His enemies, we shall as surely invoke another baptism of blood, as did our fathers before the late rebellion, by their decree that "the slave-trade should not cease prior to 1808." Legislation, in defiance of God, is as hazardous as it is blasphemous, and all history cries out against it—beware! If the Jewish nation was forsaken in the day it discarded the God of heaven, the Ark of the Covenant, and the Decalogue, and fell before its enemies, how are we to escape? If, when France, in her pride and revelry, appointed a formal committee to inquire if there were a God, and that committee reporting that, where it was believed there was a God in heaven, there could be no liberty on earth, and her National Assembly adopting that report, voting God and His Word out of the nation, blotting out the Sabbath and the family, thus turned one of the most polished nations of Europe into a universal chaos and a stall of blood, it becomes us, if following in her footsteps, to make haste slowly. If the civil rights of American citizens involve the possibility of such results, they confront the Lord of Hosts, and are doomed to overthrow.

Dr. Curry, we think, will be accorded with originality in the discovery, that "the Bible, as the record of the Christian system, is a sectarian book, since that system is a sect," if he uses the term in any sense ever yet heard of. We cannot see why he assumes, that if the Bible should be read in schools, all pupils are compelled to be in those schools. Should what is called compulsory education ever obtain (which is devoutly hoped) it will not, should not, compel the required amount of education to be obtained in any one particular school, regardless of circumstances. That would be oppression, and unnecessary to secure the only object—a necessary amount of knowledge for the safety of the country, when that knowledge is secured in any way. Hence, however proper, if judged needful and best for the great whole, that a few unwilling ones should be compelled to be present when Scriptures are read, there is no prospect, no demand, and scarcely any possibility of such a result. All right then that is or can be violated by what is now demanded, is the right to say that the ninety and nine, out of the hundred, shall not hear it! With just as much propriety profane persons may claim and exercise the right to enter any place of

Christian worship to utter a volley of oaths, or spend the hours of Sabbath worship around the churches, whistling, singing ribald songs and dancing. Dr. Curry's argument, followed to its final results, involves all this; and then it might become a question weighty enough for him to consider without his sneer of insignificance.

Dr. Curry says, "the Bible has no legal status in our schools now, and therefore, it is not a question of expulsion, but of impulsion." This remark would have some significance, had not his whole argument the drift of opposition to the Bible in the schools, accompanied with the startling prediction, that "the evangelical Churches will at length, and very soon, present a united front in favor of a system of purely secular education in our public schools, as about as certain as anything can be in the future," which he seems to neither fear nor deplore. Our relief, however, at this point is the firm conviction that the editor of the *Christian Advocate* is a false prophet; and that the "united front" of all evangelical Churches will be on this line: that God's holy Word shall go everywhere, or our children go. This "fort," by His "grace," "we will hold."

A very strange confusion and irrelevancy appears, also, in his use of the term "religious instruction," without qualification, as synonymous with Bible reading in schools, whereas he very well knows that religious instruction properly embraces all that the pulpit, press, Sunday-school and family are doing to teach religion, doctrine and practice, which he knows no one contends for in public schools except the Catholics. Yet, he implicitly, at least, attributes all this to the friends of the Bible in schools. Is this honest and fair reasoning? His terms fairly construed represent us as contending for all the full, and even sectarian teaching in our public schools, of our denominational seminaries and colleges! This is an opinion we never heard advocated, and probably he never has.

While he admits that universal suffrage and the safety of the Commonwealth require the education of the people, he does not admit nor seem to see, that a purely secular education is dangerous to the nation. Intellectual giants, and moral dwarfs are the most destructive elements in society. The Creator has given to childhood three elements of nature, physical, mental and moral, all of which He designs shall be matured together. The over culture of either, or its neglect, unbalances the character, and often leads to speedy ruin. Five days of mental drill each week, with one hour of hurried Sabbath-school teaching, is an outrage of God's order, and fearfully injurious to society. We are shocked with the proofs that the national conscience is becoming more and more demoralized; the commercial conscience, the political conscience, and the social conscience. What else can we expect from the one-sided education we are giving; almost wholly "secular?" The colleges and seminaries are hardly an exception, and how much more barren are the public schools of all real and thorough religious culture; and what will the community become in morals if Dr. Curry's theory should prevail? Though the State should not, at public expense, supply the needed moral culture in Christian morality, or the application of Christian principles to practical life; yet, it has no right or power to put beyond the reach of three-fourths of the children the Word of God in connection with education and character-forming. Such a law would be paralleled only by the recent laws of slave States, which we denounced as the relics of barbarism.

If the Bible aids in making good and loyal citizens, and benefits society in general, why is it not properly demanded of the government, that at least, it shall keep it within the reach of all the people? If governments have uniformly dashed to pieces without the light of Revelation—why should we hasten the destruction of ours, by establishing the "iniquity, by law," of a "purely secular" education?

The danger to the country of weakening our common schools in the interest and confidence of the people is not yet understood, but most significantly and tersely hinted at by the *New York Tribune* thus: "But from another point the menace is serious. In our attempt to adapt the schools to the conscience or prejudice of everybody, we may easily destroy the confidence in which the majority of religious people now regard them; and when the people cease to trust them, their fall is inevitable."

The workmen of Germany, who but a few years ago began to regard the Sabbath but as a day of rest and pleasure, are now petitioning the government for protection against employers who insist, if it is not to be a day for worship, that it shall be a day for work. The workmen of this country should bear this in mind.

IS OUR NATION CHRISTIAN?

BY GILBERT HAVEN.

SECOND PAPER.

It is said that we are not a Christian nation, and cannot be because our law of toleration forbids. National acceptance of Jesus Christ cannot stand together with perfect toleration. Is this so? Is it not, on the contrary, true that Christianity is, by the necessity of its nature, perfectly tolerant? Did not Christ forbid all violent compulsion to faith? While that faith is acknowledged, and its supremacy asserted, all hostile faiths are permitted to struggle for being under its flag. There is no necessary discord between toleration and national acceptance of Christ. The British Government is as tolerant as the American, but it is avowedly Christian. It rules over more Mohammedan and Pagan subjects than over Christian. The former can no more complain of intolerance than the latter. Germany is tolerant of Romanism, and yet is Christian and Protestant. We ourselves can justly permit Buddhist, Mohammedan, Judaic, and Free Religion temples to arise, and protect their worshippers in their religious rights, and yet confess ourselves, as a nation, humbly and believingly, the servant of Christ. It is only false religions that are intolerant. It is consistent with Christianity to bear with unbelievers, and mis-believers.

But see whether the denial of these truths is driving us. We are now compelled to crouch before one claim of the Romanist—to expel the Bible from our schools. We shall soon before the other—a division of the school fund. If we yield the Bible, we must the tax. They will have a right to say, "Give us our own money, and let us take care of our own school," if we allow them to put God's Book out of State schools. They have a stronger plea for the latter than the former, for a man's money they can claim. No one has a right to employ against his conscience, except for preservation of State in military exigencies, which no one affirms is here the case. Why, then, admit the first step? It is that which costs; why pay it? "Because," says one, "the Bible is objected to by Jew and infidel." So is the Sabbath, as an American institution, objected to; and so will it fall, too, if the Bible in schools falls. We can tolerate Jew and infidel, and not as a nation be Jew or infidel.

Another argument is, that the Bible is and must be Protestant, and hence aggravates the Romanist. It is not Protestant; it is Christian. If Protestant and Christian are synonymous terms, then we can take whichever term we please, and we please to take the word Christian rather than the word Protestant. If others push us to the latter word, amen; so let it be. That word delivered Germany and England from the vilest oppression that ever saw the sun. That word drove Alva out of Holland; drove the Pope head-overthrust from the Alps; made Elizabeth overthrow Spain, the mightiest of powers; gave Germany to Luther, and to Frederick, and to Bismarck; gave us Gustavus Adolphus and Sweden, William of Orange and England, John Knox and Scotland, Boyne and Ireland—yes, rather, gave us also Plymouth Rock and the American colonization, Samuel Adams and the American nation. Let us not talk as though Protestant was a poor word yet for a national war-cry. It may be the word that shall bring the Germans from Sabbath-breaking and infidelity to the cross and creed of Christ. They still sing Luther's psalm as they go into battle, as much as when they fought under the great Frederick, or not less great Gustavus. They still cling to Luther's Bible and to Luther's Church. By that Bible we shall find them blended with us, in defense of that Christianity which is their national life and glory.

But must we parley with Romanists? What have they done to merit this consideration at our hands? Will they unite in saving the public school if we abolish the Bible therefrom? Do they offer to trade on any such terms? Do they offer to trade on any terms? They are consistent; let us be, also. They mean the spiritual and temporal and ecclesiastical domination of America. What do we mean? They press forward at every point to this issue. When Mr. Greeley was nominated they gave him a public breakfast. Why? Because they knew his government would be theirs. They compelled that Presbyterian, Gov. Tilden, to labor for and secure the election of Mr. Korman as Senator, that they might have a tool at the head-quarters of legislation. Not as a Presbyterian, but as a party man, did he act. They boasted of their domination of the then dominant party in Ohio, and that party crouched and trembled before them as the veriest slave before its master. They understand themselves. Do we ourselves? The surrender of the Bible is the beginning of the end. Capturing that, they will press forward to other victories.

We must fight it out on the Bible. "The Bible, the Bible is the religion of the Protestants," says Chillingworth. It is the religion of Christians. If we are a Christian nation, we shall show it by clinging to the Bible in our public schools.

OUR ROMAN ST. PAUL'S.
BY LEROY M. VERNON, D. D.

Providentially, Methodism has erected the first Italian Protestant Church in Rome, and (D.V.) it will be dedicated before these lines appear in print. Our cause has been much retarded by the unfavorable places of worship to which popular intolerance and virulent priestly opposition have condemned us. We have struggled persistently against this impediment, and sought amelioration without rest, seeing clearly that the number and class of people reached by which popular intolerance and virulent priestly opposition have condemned us. This aim has had the appreciative and liberal support of the missionary authorities. After weary months of fruitless search for an eligible site for a church, unexpectedly an admirable one was exposed to public auction by the government; on the 5th of April last it was bought by the writer, the Missionary Society provided means, not only for the purchase, but also for the erection of a church and mission residence. The work began July 15th, and has been pressed with a rapidity unexampled in Italy. Every stone has been laid under the gaze of resentful, curious, inquiring, wondering, or deeply interested observers. The clerical *Observatore Romano* sent up a wall of anguish at the beginning, that the monks should have been chased away from their monastery, and their garden given up for the erection of a Protestant Church. Priests, monks and their satellites, visible and invisible, have annoyed and impeded us to their utmost. The daily papers have welcomed and encouraged us, and praised our enterprise.

In Rome, as elsewhere in Italy, before building, the plans must be approved by the Municipality, and the construction is then occasionally inspected by their architect to see that it conforms to the plans approved, and that materials and work are of standard quality. The Municipal architect, judging of our designs, and watching over our rising walls, was none other than Colonel Calandrelli, one of the *Trionfieri* of the Roman Republic in 1849. He successfully confronted the clerical influence in the Municipal Council, which, for one pretext or another, would gladly have prevented our building. What satisfaction for this old Triumvir after a long exile to return under protection of liberty and law, to watch over the improvements of his native city, while his "Holy" banisher is at bay yonder, a voluntary "prisoner" beyond the Tiber!

The materials forming the roof of our church have been seasoning in Rome for ninety years, and have a history worth recounting. When the French came to Rome to maintain the tottering Temporal Power, these timbers were bought by papal funds for roofing their stables. The Franco-Prussian war providentially recalling the French troops, the timbers were sold to Sig. Rossolini, our builder, in whose magazines they have been waiting to be now lifted up into the light upon these Methodist walls, to shelter the first church erected in Rome for native Protestants. What providences were budding and leading a hundred years ago in the branches of these stately trunks in the fragrant solitudes of their far-away primeval forests, and by what strange instrumentalities these hewn beams have been wheeled hither to stand in protecting strength over the altar of God! It is not the first time the timbers of a stable and the firstlings of the Gospel have been in near and helpful proximity. Once again, after many centuries, Bethlehem and Rome have something in common.

Immortal usage in Rome, at the roofing-in of a new building, requires the proprietor, within its walls, to feast the workmen. Thus, on the 1st of Nov. 1st, while Catholic multitudes were visiting cemeteries and praying for the dead, we rejoiced in a new and true house of prayer for the living, as, with "the stars and stripes" and two Italian flags floating from the front, thirty workmen gathered within the church about a frugal, but cheerful repast. Among them were several musicians, and the flute, the violin and the guitar mingled their cheerful strains with the good-cheer of the feasters. At the close Rev. Dr. Lanna, coming forward, offered substantially the following remarks and toasts, which met an enthusiastic response:—

"I do not rise, my friends, to rouse your quiet consciences by an untimely discourse. Yet, I desire you may not forget that this edifice, about which you have labored for some months, is a place from which God will address words of peace and pardon to suffering

and lost humanity. Remember in your times of trouble and sorrow, that this is the true and only refuge for the languishing, and that here you will find Christ the sole friend and brother of the poor laborer, I wish to tell you that, without knowing it, you have constructed a monument which will form one of the most memorable and glorious pages of the history, not of a nation, but of humanity. You have built the first Italian Protestant Church in Rome with the remains and upon the ruins of the demolished Papal throne, which for fifteen centuries tyrannized over the consciences of the world. And this has been accomplished through the Christian enterprise of a church from rich and powerful America.

Permit me, therefore, to offer thanksgiving to Divine Providence, and to invite you to drink to the health and prosperity of free and Christian America; to the health and prosperity of our American Methodist Episcopal brethren—to whom God confided the realization of so grand an event; to the health and prosperity of the Superintendent of the Methodist Episcopal Mission in Italy and his family—whose name will be registered with gratitude by a converted people in the hearts of their own children; to the health and prosperity of all honest workmen throughout the whole world.

Yet, another word. We must not forget in the midst of this little family feast, our native land, Italy, which, warmed by the sun's most splendid ray, enlists the sympathy and admiration of every humane and enlightened mind. If we are permitted to assemble in fraternal banquet, and to express our thoughts freely within a few yards of one of the many dens of superstition and ignorance (a Catholic Church), we owe it to the free institutions of our government. Let us drink, therefore, to the health and prosperity of the King and his royal family, offering unto God the most fervid prayer of which a human soul is capable, that in the crown of redeemed Italy, instead of the vile and despised stone of the religion of the Popes and priests, there may finally blaze forth resplendent the divine gem of the religion of Christ. Long live Italy! Long live the King!"

Amid those new-made walls, under the fervid words of that finished man, who but a few months ago sat at the head of the Vatican walls—almost an unconscious, hapless Israelite by the rivers of Babylon, I seemed as one in a vision, a bright, incredible vision. But no, though stranger than fiction, it was a joyful reality.

Among the workmen was an old improvisatore, and, warmly urged by his companions, he launched forth into his old art, improvising both words and music in honor of the church, the builder, the feast and the company, accompanying all with suitable gesticulation, and rounding up with a felicitous strain that elicited universal admiration and applause. One or two of these men, while laying up the walls of the Lord's house, have been led by their associations to think of "a house not made with hands," and to lay the foundations of a new faith, resolving when the place is opened to attend the services and bring their children to the Sunday-school. We expect to dedicate the church on Christmas. It is of Gothic architecture, and will be a model of simple elegance and good taste. It will seat comfortably three hundred people; crowded, even four hundred; and when needed we can add a gallery at small cost to seat a hundred and fifty more. Our location, *Via Poli*, is in the very heart of the city. It is very near to and in the midst of several very thronged and interesting localities, such as the Parliament buildings and the King's palace. The church door is less than a hundred paces from the famous Fountain of Trevi, the freshest and perhaps most fascinating spot in Rome.

This father of fountains, flinging forth water enough to slake the thirst of all Rome, is a wonderful combination of genius gone mad in marble, and a carnival of waters. May our church prove a spiritual fountain from which shall go forth like freshening streams of the water of life!

"We trust those excellent sentiments were drunk in the waters of the 'Yellow Tint,' or simply mixed with the fragrant herb of China."—ED. HERALD.

The Wesleyan Methodist, says:—

"English Methodists who were interested in the old-tale of the Rev. George Scott's mission in Sweden will be glad to know that the American Methodists have been so successful in Sweden that now there are over 100 Methodist preachers and 5,000 communicants there, and these are petitioning to have a separate Conference. The preachers who went to Sweden have done well, and will do well. Power to them! They have not proclaimed the Gospel in the style of a decayed gentleman who once turned out to sell matches, and cried rather feebly, 'Matches! matches!' and then aside, 'Oh, I hope nobody will hear me!'"

MISCELLANEOUS.

AN OPEN LETTER TO CANDIDATES FOR THE MINISTRY.

DEAR BRETHREN:—In an article on "Theological Schools," contained in the last *Christian Advocate*, are to be found some things which I am certain will mislead persons who are not informed regarding the facts in the case. When I read the article a few days since, my first impulse was to pen an answer to the misstatements, which are almost as numerous as the lines of the communication. A moment's reflection, however, assured me that it was unnecessary, since our school could not be harmed by such a paper except in the view of very immature minds. To-day I received the following note from a member of our middle class.

"Dear Professor:—A number of us are grieved to see such an article on 'Theological Schools' as is found in the *Christian Advocate* of Dec. 23d. Can't you take a little time to correct the statements made? For the sake of many young men of the Church, who may read it, some professor or student ought to raise a dissenting voice—some one who can approximate at least to the truth.

Sincerely yours, G. F. O."

This changes my view of the case and induces me to write this open letter to you, who are expecting to enter upon the ministry of our Church, and who may be diverted from your purpose to obtain the best preparation for the same by these rash statements of one who assumes to know.

1. A word will be fitting as to the individual who wrote the article in the *Advocate*. Nothing that I can say will be of any profit to him, for such egotism as his paper exhibits, is too profound to be reached by anything which his elders may suggest or which experience can furnish. Besides, he manifestly does not understand the proprieties of school life, for after an absence of more than three weeks from his recitations, a note of remembrance from me brought the cool answer, that he was no longer a member of the Seminary. I submit that an intermittent attendance of less than two months can hardly be taken as a test of what a theological school can do for a student whose baccalaureate is yet green upon his brow. In fact, so one can realize the full benefit of a theological course, or sympathize with the *esprit de corps* of the Seminary, who is not closely related to it in all respects, and in most intimate intercourse with his fellow-students. The spirit of our Seminary has ever been conducive to personal piety, and our graduates look back to the common life of the institution as an incidental means of culture which cannot be over-estimated.

2. We are told in this sage deliverance that "our schools are worse than useless, being an actual detriment to the Church." Our books show a record of 850 students who have been matriculated here. Generally they have expressed great satisfaction with the course—most have finished it; others have regretted that they could not remain longer and in great part have agreed that such a curriculum is of great value to the minister.

But all this seems to be a mistake. In the year of grace, 1875, comes one into our midst, who arrays himself against the hundreds who have gone before him, and discovers that the whole system is injurious. Accordingly, Drew and Evanston and Boston should close their doors immediately, because, forsooth, a new-fledged graduate declares us all wrong.

Not only so, but this sweeping declaration reaches further still. Our system is essentially the same as that of Andover, New Haven, Princeton, and in fine all the theological schools of the land. Still more, our plan is that of the theological discipline of the great universities of England and the Continent. Hence his condemnation sweeps them all away, and asserts that the great men of the past and the present have been laboring under a vast delusion, and that the whole system of theological education cries out for immediate and radical reform. Well, Boston is in good company, and I appeal from the judgment of W. W. Wilson, A.B. to the great theologians of the day in every Christian Church.

3. We are told again, "that in these schools the most common-place, self-evident truths are taught." A student who comes to a theological school expecting something novel and startling from the Professor's chair is manifestly misinformed as to the function and the discipline of the same. In theology it is ever true, *novum est falsum*, and it is our pride that we sail by the ancient charts over the ocean of theology. Any one who expects us to break with the Wesleyan past, and to secure a cheap reputation for originality by crowding Wesley and Watson and Fletcher to the wall, while we flaunt our own novelties, will soon discover his mistake, and find us "common-place." In form presentation, in mode of vindication, the use of philosophic side-lights upon fundamental truth, and thus in keeping abreast of the age, our systems may differ from Mr. Watson—but fundamentally our body of doctrine is his, and must remain such. No doubt our critic would find Prof. Park "common-place," and Prof. Shedd one who deals in "self-evident" truths; and so, should he ever cross the ocean, he will find Dorrer and Kahnis and Beck in like manner sinners.

4. The Lecture System is another occasion of our critic's scorn. There is much that could be said upon this subject both pro and con. Suffice it to say, it is the method pursued by the best seminaries in this and other lands.

It has been found by actual practice that time can be saved, and the whole work compassed best by lectures from competent men in the various departments. The text-books that one can lay hold upon are not so satisfactory as a presentation, adapted to the use of his hearers, by the Professor, who has made his work the study of years.

On the whole, the verdict of our students is in favor of the lecture system. The lectures are designed to give only an outline of the topic presented. They are to be supplemented by a thorough perusal of books on cognate subjects, which the Professor from time to time may suggest. Hence, while the body of the lectures could be appropriated in a briefer time, three years is even too short a period in which to travel thoroughly over the province of the four theological departments.

Our critic speaks also of "useless talking and debate," by which the time is consumed. He certainly is not in accord with the judgment of the mass of our students who prize these discussions, and find them seasons of the greatest profit. It may well be that at times the license of discussion is carried to extremes, but without some debate, equally necessary in the use of text-books, whereby the whole subject may be placed in a clear light, the theological school would lose half its value.

5. Finally, lest I become tedious, and thus fail of the object designed by this paper, I can assure Brother Wilson that our best and noblest young men are those who prize the advantages of our School the most. There are those with us who have already made their mark in college, and have borne off the honors of their class, who exalt our curriculum and commend it most heartily to others. Young men who have already achieved success in the pulpit, accord to us the meed of praise for what we have done for them. In a note received a few days since from a graduate of our School, who came to us from the Ohio Wesleyan, and who is now preaching in one of the Ohio Conferences, is contained the following testimony: "It seems to me that in every sermon I prepare, in every particle of work I try to do, I realize the value of my course at the Seminary, and feel thankful that I found my way to Bromfield Street."

We rest our vindication then with our students, and are sure that our appeal will not be in vain.

JAMES E. LATIMER,
Dean of School of Theology, Boston University.
Boston, Dec. 27, 1875.

JOHANNES CNOXUS GIFFORDIENSIS SCOTUS.

BY ANTHONY WATSON ATWOOD.

"Behold, my dear Buchanan," said Theodore Beza, in a private letter accompanying his *Icons* book, dedicated to King James VI. of Scotland, a small, milky youth, "a notable instance of double extravagance in a single act, affording an illustration of the characteristic phrensy of poets! I have been guilty of trifling with a serious subject, and have dedicated my trifles to a king." Buchanan was the king's head tutor, and the book thus dedicated contained thirty-eight *Icons*, or portraits, of the distinguished men of the world. Since the book appeared in 1580 in Latin language, it has undergone the usual process in the alembic of the critic. It may be considered fair to say the pictures of these men are not even portraits; and since it may be inferred that the text is not altogether borne out by the facts contemporaneous, there is no reason why the wood-cuts should challenge undisputed authority. For instance, in speaking of Wickliffe he says, "John Wickliffe flourished in the year 1372. He died after diverse combats in the year 1387. His bones were burnt at Oxford in the year 1410." This is a mistake; Wickliffe was burnt at Lutterworth in Leicestershire; for many years after, the Council of Constance ordered Richard Fleming, Bishop of Lincoln, Diocesan of Lutterworth, "to engrave him." This was done; what was remaining was taken from the grave, again burnt, and "cast into the Swift," a neighboring brook running hard by. Thus this brook hath conveyed his ashes to Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wickliffe are the emblem of his doctrine, which now is dispersed all the world over.

Beza's work is intensely anti-Roman Catholic, as indeed should any book have been to acknowledge from such a Protestant king as James VI. any favor in a dedication. The Romanists receive their full share of hard names. Bishops become under Beza's pen "pseudo episcopi," "servants of Satan," and the Cardinals, the hinges of the Roman temple, are transformed by a pen stroke into "cruel murderers of God's messengers."

His portrait of John Knox is one of the strangest that could be conceived by artist or engraver. If it resembled him at all, it reveals with the sweet fancies of what we supposed grand in a grand character.

If John Knox was anything, he was a thorough Scotsman, one whose gravity kept him erect, and whose piety kept him cheerful. Macaulay said of him, "he could not laugh, and to have gotten him to see a joke, or to have beaten a joke into his head, it was necessary to have performed the surgical operation of trepanning." The Scottish character is earnest always, and perhaps as a nation of people they have less regard for amusements than any on earth. The

world had thought of Knox as an unyielding, stern, devoted follower of Christ, but Beza's picture is an iconoclast, and tears away such an idol. His icon presents a modest, unassuming, weak-eyed, expressionless-faced man, with a collar suggestive of a pillow, and ear muffs of triangular doors let down from the lining of his low-crowned, Hollandish hat. If Knox was not a man of consummate shrewdness, our mental portrait of one of his traits is shattered; and yet this icon of Beza shows him to have been a shrewdly characterized individual, gifted with speech because large-eyed; not handsome, because the engraver was a botch with his *stylus*; and primarily sensual, not because he fought to keep his body under, for he did not in this sense, but because Beza has given him thick, iron-clad lips. This work might be taken as a fair specimen of the confidence to be placed in the veracity of plates in works coming down to us from the past. Beza's picture of John Knox is a lamentable failure. A physiognomist could not tell the nationality of such a face, and would call him either a St. Bernard monk, with his Sunday *chapeau*, or give him a place, as a Russian blunderer pleased with himself because of his wealth, and thankful to the Lord for a spot so greasy as Upervavik.

Beza drew his picture of Knox from the biography of the man, and he knows nothing about his life in which one can place confidence. He admits he knows nothing about the year of his birth, but declares he studied under John Major at St. Andrews. This is a mistake. He studied with a Professor Major at Glasgow—entirely different individuals. He tells of his admission to the ministry, his bold and radical sermons which caused Cardinal Beaton to order him to appear in Edinburgh; and Knox, instead of going there, fearing assassination, fled to Hamerton, placing himself under the protection of Langruidis, a wealthy and influential nobleman. Such a town, or such a nobleman never have been known in Scotland. If Beza ever saw John Knox, his history was against conceded and acknowledged truths, and the world must unlearn and forget all it had settled upon as verities in the life of the great Reformer.

Some years after, a Frenchman named Simon Goullart published a French translation of Beza's book and added eleven new *Icons* to those given by Beza. He gives an entirely new face of John Knox, as different as can be imagined from that of Beza. It is a cruel likeness, if it be a likeness. A hard face, a lazy man—beard everywhere, hair sand-papery away, and scalp covered with a tight fitting cusp of white cotton cloth; lines of age in ruts running riot at angles; stern and uncompromising nose that hooks under the nostrils and presents a parabola from the outer edge; high cheek bones; deep-set, small, cold, crisp eyes.

It may be considered morally certain that neither Beza nor Goullart ever saw John Knox. It is on record that the former ordered a painting of the Reformer from one Vaensour, a Flemish artist. But there is no such painter as Vaensour in the biographies. The ignorant clerk probably intended to say Vaensomer, for a painter by that name was in a measure attached to the Court of King James, from 1606 to 1620, dying in 1621. Whether this is the artist who painted the medalion for Beza's wood-cut, no one will ever know.

Carlyle thinks Goullart's picture of Knox to be intended for William Tyndale, translator of the Bible and a companion in exile with Knox; this, presumably, upon the theory of a certain similarity of physiognomy among great men, as among great rascals.

It is well known that all law breakers look alike in expression; for do not Philadelphia papers keep a stock of wood-cuts on hand, for all the past, and coming criminals? The attaching of a beard or a moustache is a mere matter of addition to the block. No one can ever know whether Carlyle has correctly surmised as to the picture's identity; it is only a guess, and as such to be dismissed.

But Knox must have another picture for the wonder of coming generations, Beza's, and Goullart's were hardly the thing. A Dutch theological professor, Verheiden by name, publishes (1602) at Hague, with a flourish of trumpets, his *Præstantium Aliquot Theologorum, et Effigies*. It contains a portrait of Knox, done by Hondius, an artist of some note, but who knew of no pictures of the Scotsman except of Beza and Goullart. So he studies a medium. He turns Knox around, faces him to the left, instead of the right, reduces his collar by taking some of the feathers from the pillow; makes the ear muffs straight straps of fibrous cassimere, gives him that double shuffle and adds a double hip-roof, throws white hair through a very long beard, and envelops him in an Alban stole. It is a different John Knox, a sort of go-between; but it is the accepted picture of to-day, though there is ample evidence to prove it a reprint of the old Beza collection, and utterly unworthy of truth. It is from this picture that Sir David Wilkie painted Knox as preaching before Queen Mary, and this circumstance has perhaps much to do with its selection from the long list of "true portraits of the Reformer."

The portraits coming down to us of great characters, cannot be relied upon. Mr. Carlyle says on this subject, "I have seen a summary collection in fifty or sixty big folios, of the latter part of Elizabeth's reign, of some fourteen or fifteen heroes of the reformation, Knox among them, all flung down in the form of a big circular blotch, like the opened eggs for an omelet, and among these fourteen or fifteen egg-yolks,

hardly two of which you could determine even what they wished to resemble."

Painting No. 4 of John Knox, is what is known as the "Torpichen portrait," belonging to a noble family of that name, living near Edinburgh. Critics all admit its utter unreliability. It has not a scintilla of merit. It describes an anxious-looking man with pouting lips, jet-black, flowing beard, and curiously lingering eyes. The general countenance is a perpetual pry—an endeavor to find out something it does not know. The fingers are so long that the body of the hand looks like a delicate muscle joining a series of chop-sticks or victualer skewers. This painting is often visited by the intelligent tourist, who upon turning it will find these words on the back—"Rev. Mr. John Knox. The first sacrament of the Supper given in Scotland after the Reformation was dispensed by him in this hall." In passing, it is only proper to say that this, too, is false, since the writing has only been done within fifty years, and the house in which it hangs is less than a century old.

There is an "original Knox" in Glasgow University which is a compromise between the entire four pictures spoken of, and is founded upon Beza's, but not like it. Then there is a bronze figure of Knox at Glasgow, taken from Torpichen's picture just as faulty, and untrue.

A Miss Knox of Edinburgh has one painted by De Vos, entirely different from all others, though founded upon Torpichen's. In Holyrood House there is another portrait of the Scotsman. Instead of a Bible he has a joiner's compass in his hand. This for many years was "the only genuine," when along came a man named Laing, who proved it to be the picture of a celebrated architect. Still another "very original picture" of Knox is at Hamilton Palace; but a critic who has seen it says it looks like a clown with cap and bells, "evidently the jester for some nobleman of his time." Mr. J. E. Boehm, an English sculptor of some note, and a good authority, says of the latter, "it cannot possibly have been the John Knox, as he has a turned-up nose and looks funny."

But there is still another portrait of John Knox—a number ten—totally different from all its predecessors. It is known as "the Somerville portrait of John Knox." Mr. Boehm, in a letter dated January 28, 1874, to Mr. Carlyle, says, "I called to thank you for the loan of John Knox's portrait, and to beg you to do me the favor of looking at the sketches which I have modelled, and to give me your valuable opinion about them. I have just been to the British Museum, and have seen engravings after four pictures of John Knox. The only one which looks as if done from nature, and a really characteristic portrait, is that of which you have a print. It is, I find, from a picture in the possession of Lord Somerville. Two more which are very like each other in quality, and in quantity of beard and garments, are one in the possession of Miss Knox of Edinburgh (painted by Dr. Vos), the other at Calder House (Lord Torpichen's). The fourth which is very bad, wherein he is represented as laughing like a 'Hoffnar' is from a painting in Hamilton Place." Then he adds in regard to the turned-up nose as first related.

It is not absolutely certain that this Somerville portrait, is the correct picture of John Knox, but it bears a stronger resemblance to him than any yet accepted by the world.

METHODISM AND CHURCH DEBTS.

BY REV. NEWELL CULVER.

With all the progress which Methodism has made in church-building within a few years past, in our country, there have been, doubtless, a few grave mistakes made by not "sitting down first and counting the cost," to ascertain whether there was ability in the undertakers to finish the good begun, work without incurring embarrassing debts, which, of course, must some day be paid, or the enterprise in the end prove a failure. Some, by vigorous and self-denying efforts among themselves, succeeding, amid great embarrassments, in removing their indebtedness; others go abroad among a people already burdened with church expenses, and beg assistance; while still others press their claims upon the "Church Extension Society," and in some such ways find relief. But there are other instances where the whole enterprise becomes an entire failure, and the church property has to be sold out, at a great sacrifice, sometimes to non-evangelical Churches, to the great grief of all true lovers of our Zion. May our merciful Father save our people from repeating such sad mistakes!

Our home Church enterprise and debt.—Being desirous of a more modern and commodious church edifice, our people some five years since resolved to "arise and build," and immediately and earnestly set about the much desired object, and, four years ago this month, our beautiful house was dedicated to the Lord. Its entire cost was about \$20,000. The subscriptions for most of this amount, having been previously obtained, were to be paid in five annual payments, the larger share of which was promptly paid in, as it became due; but, by reason of losses, by financial failures, removals from the place, deaths, conditional subscriptions, and accumulating interest, it was found on investigation that our indebtedness would in January amount to not less than \$11,065, and only \$2,337 of the remaining original subscriptions be

available, leaving some \$8,747 unpaid; provided for, a large amount in the midst of great financial embarrassment to be secured, surely. Our people resolved that they would never go abroad to beg for help nor appeal for aid to the "Church Extension Society," but if possible, cancel among themselves their own church debt.

The victory soon achieved. How accomplished?—Our pastor, Rev. J. M. Durrell, took the work in hand, in right good earnest. He made a thorough canvass of his parish, and in a few weeks secured more than six thousand dollars. He also secured the co-operation of the ladies of our Church and congregation, who raised among themselves some over \$500. Then the pastor called a meeting for "consultation," the object of which was to raise the remaining amount due (some \$2,500). A large company came together. This amount was divided into shares of \$100 each, and lesser sums, down to \$5, when soon the whole was taken up, leaving a margin of nearly \$400 for possible losses.

In looking over the subscription lists we ascertain that one brother (I am forbidden to call names), who had paid in \$700 before, added nearly \$3,000 to the original amount to liquidate the debt. Another brother of limited means, who had paid in \$500 before, added nearly \$900 more. Some others paid equally, according to their financial ability. Well may our good people "rejoice and be exceedingly glad" in the prospect of worshipping God in his own house, freed from debt.

The spiritual state of the Church at this time is decidedly encouraging. Last Sabbath (Quarterly meeting day) was a "time of refreshing from the presence of the Lord." Brother M. P. Cilley, Presiding Elder, was with us, and preached with the divine unction. Eleven brethren and sisters in Christ were received into full membership in the Church, and also four young sisters in Christ were baptized at the altar. Among those who came forward for prayers at the evening prayer-meeting, were four new cases, and each spoke of finding "peace in believing." For seven previous evenings union prayer meetings had been held at the Town Hall, when some 20 connected with the different meetings of the place professed conversion. To God be all the glory. Bristol, N. H., Dec. 13, 1875.

P. S. Since writing the above our people have decided to introduce the old Methodist idea of free church sittings, and (beginning with the new year) adopt the New Testament plan of systematic, weekly freewill offerings, to meet as far as possible the running expenses of the Church. Success to the enterprise!

HYMNS AND HYMN-BOOKS AGAIN.

BY REV. JOHN NOON.

Will you, Mr. Editor, permit me to reply very briefly to Dr. Warren? He says I am "enormously mistaken" in the statement that Book Agents never before brought out a Hymn-book without orders from Conference. I gave proof of the statement by quotations from the preface, or introduction of every authorized Hymn-book the Church has had. If mistaken, I have been misled by the books themselves.—Which of those quoted statements is false? What Hymn-book has been overlooked?

Of the powers of the Agents and Book Committee I only say that, according to Dr. Warren's interpretation of the Discipline, a change in our Hymn-book would be very easily effected. Let the Agents say to the Book Committee, "Our Hymn-book might be improved; shall we do it?" The committee answer, "yes, bring out a new one;" and the change would be made according to Discipline. Strange that the Doctor did not see that an interpretation which would justify such action must be incorrect.

He is correct in the statement that Jackson does not say that Hymn No. 129 was written on May 23d, 1738. Jackson says it was sung on the 24th, and within two days before. I inferred from this (probably when nodding, through sitting up late the night before) that it was written on the 22d. Charles Wesley's diary I have for years wanted to procure, but have never yet been able. Jackson is understood to be reliable authority.

I gave my reasons for objecting to the hymn, "Shall we gather at the river?" It is no answer to those reasons to say that the hymn is inserted in the Presbyterian Hymn-book. A good many persons have used it who ought to have known better. But this does not change the nonsense (see verse 4, Lesser Hymnal), into good sense. And Dr. W. tells us, farther on, that he would not have inserted it but for the tune. Perhaps it would be another proof of my nodding were I to infer from this, that in compiling a Hymn-book Dr. Warren would insert nonsense provided it was to be sung in a fine tune.

I cannot see that the Doctor has obviated the criticism on the other hymn, with all his talk about the uncertainty respecting the location of Eden, and its direction from America. In our Biblical teaching the "other side of Jordan" is Canaan, not Eden. My objection to the lines is that they contain what has been called "a mixture of inconsistent metaphors," and the adoption of the hymn by the delicate taste of Phoebe Cary does not make these consistent. The wish for a thousand tongues to sing, etc., has no such false use of a metaphor. Had the verse spoken of a thousand tongues to be employed in building up Christ's

Church, it would have been as bad as the jumble of metaphors criticized. I understand the difference between a false metaphor and poetic taste. That one who can confound these two should find many defects in my article, is certainly no disparagement to that article.

The statement about my standing in the Conference-class I never heard before. The insertion of a note of interrogation at the close of the sentence must not be construed as questioning the kindness of the Doctor in making the statement. I rejoice in the great success of my old classmate, knowing him to be a noble son of one of the noblest of Methodist mothers ever known. It is my earnest hope that his labors with our hymnology, and his "enormous mistake" in attempting to introduce a ritual service into the Methodist Church, may not blot his growing fame.

DISCOVERY AT JERUSALEM.

A curious archaeological discovery has just been made at Jerusalem. The proprietor of a piece of ground outside the city, 150 yards north of the Damascus Gate, and on the west of the north road, while digging a cistern on his property, came upon a rock 12-15 feet below the surface. It appeared to him to sound hollow when struck. He broke it through, and found beneath a series of sepulchral rock-cut chambers. They present nothing remarkable in their structure, and consist of two irregular quadrilateral vaults, one of them being 15 feet long by 10 feet broad and 8 feet high, together with a third, the plan of which is at present imperfect; and, under the smaller of the two vaults, another, with three loculi occupying the whole of its area, excavated to a depth of 10 feet below the first. But in the larger chamber was found a stone chest of very unusual dimensions, which contained when discovered human bones. It is cut from a single stone, measures 7 feet 7 inches in length, 2 feet 8 inches in breadth, and is 3 feet 2 inches in height. It stands upon four feet, and has the rim cut to receive the lid, portions of which—what were believed to be portions—were lying in the chamber. The rock roof of the vault has been cut away to admit the chest, which Dr. Chaplin thinks is of much later date than the tombs.—*Athenæum*.

The following is an extract from the address of Bishop Jones at the funeral services over the remains of Father Boehm: "The oak on the mountain top has covered itself with foliage for a hundred summers, and presented its naked form to the storms of a hundred winters. But in the course of nature the time arrives when neither the general warmth of spring nor the chilling frosts of autumn can move its sluggish currents. Strength fails and decay follows. But the fact that it wrestled with the blasts of so many seasons proves that it had a strong constitution and great tenacity of life. Otherwise it had not survived the multitude whose acorns opened in the same spring time, and whose circumstances were similar. So with our sainted friend whose remains are before us now. He had seen a hundred spring seasons clothe the earth with verdure, a hundred autumns clothe the earth with harvest. He not only lived to celebrate his own birthday, but also the birthday of his Saviour and ours. He lived till all who were cotemporaneous with him had passed away. And this is all the more remarkable because of the hardships and perils of his labor."

Congress is asked to appropriate one or two millions of dollars to complete the Centennial buildings at Philadelphia, and the Centennial Commissioners give good reasons why the money should be granted. But just as Philadelphia finds the required funds almost within its reach, a new obstacle appears, which may delay, if it does prevent the appropriation. The commissioners have granted to parties who have paid large sums for the privilege, the right to sell beer and wine on the Centennial grounds, and the total abstinence people are not well pleased with what has been done. Some of the newspaper organs have derisively inquired what they propose to do about it, and the State Temperance Alliance has taken action which answers the question. Memorials will be sent to Congress remonstrating against the appropriation unless assurances are first given that no intoxicating liquors shall be sold upon the premises under the control of the commissioners. This action on the part of the temperance people will probably be supplemented by similar memorials from those who wish further assurances that the grounds will not be open on the Sabbath. Together they may exert so much influence that the assurance asked for will be granted. The movement is made by persons who heartily desire the success of the exhibition, and believe success will be assured by the restrictions they seek.—*Traveller*.

Our Book Table.

Littell & Gay send out the 125th quarterly volume of their *Living Age*. It appropriately bears the national legend—*E Pluribus Unum*—from many, one. It gives the cream of the foreign periodicals of note, with rare selections from our own. Where one literary periodical only is read, there can be no question upon which one the choice should fall. "Get the best," and be abreast of the *Living Age*.

We are indebted to the Post Office Department for a copy of Postmaster General Marshall Jewell's Annual Report, with the accompanying documents. One of the most interesting of the latter is the French version of the General Postal Union Treaty entered upon between the United States and the chief European countries, at an International Congress held in Bern, Switzerland.

In the fall of 1874. The Postmaster's report is eminently satisfactory, and his recommendations judicious.

METHODISM AND ITS METHODS, by Rev. J. T. Crane, D. D. New York: Nelson & Phillips. Boston: J. P. Magee. We have read this volume through with interest and profit. It issues from a Church press at a particularly favorable hour, and covers over the principal subjects of present discussion relating to our Church polity, in a specially clear and candid manner. It opens with a remarkably well-condensed sketch of the early history of Wesleyanism in England, and of Methodism in this country. It discusses, with great fairness, the question of ordination, and especially its relation to our Episcopacy; disapproves of very successful efforts between order and office, and presenting the significance and propriety of the solemn induction into the office of elder and Bishop, as well as into the first grade in the ministry. Dr. Crane opens up fully the subject of the itinerancy, its origin, advantages, successes, its hardships, inconveniences, and possible evils, especially in metropolitan pulpits, so that the Church will have the whole discussion, pro and con, fairly before her, and be better able to decide upon any modifications that may be recommended. The episcopal question, with its presiding elder appendix, its history, the great debates concerning it in General Conference, the attempted changes, with the chief arguments on both sides, are admirably presented, in a judicial manner, with an evident conservative conclusion on the part of the learned and thoughtful author. The perils arising out of prosperity in the Church, and a tendency to centralization, form the topics of the last two chapters, which are rich in suggestion, and full of wise and impressive counsels. Altogether, the book is a whole-some one, remarkably well adapted to the hour, and worthy of general reading.

The long-promised edition of Butler's *ANALOGY*, carefully edited by Dr. Joseph Cummings, has been issued, in a handsome manner, by the Agents at New York. It has been prepared for students, with marginal indices, with full notes, original, and supplied by such eminent scholars as Dr. R. B. D. Fitzgerald, and with a better system of paragraphing. As a text-book, and to aid in giving a ready analysis of the great argument, this edition of Butler has special advantages. The work of Dr. Cummings, while, of course it does not, in any way, modify the original text, is apparent on every page, in its arrangement, and in the excellent notes at the bottom. It is incomparably the best edition published for students, and will be appreciated as such by educators in our higher seminaries.

ONCE MORE AMONG BOOKS.

SOCIAL PRESSURE, by Arthur B. Helpe (Robert), is the last of the helpful writings of this calm, strong thinker. He felt from his high literary seat, even in the Queen's palace, the burdens that rest so heavily upon society, and he sought, from that recluse chair, to work his way to the heart, if not extinction. He carried his theories into all social problems—capital and labor, aristocracy and democracy, population and education. He is cool, thoughtful, without blood or purpose—a librarian's view of duty, seen from his loopholes of retreat. Such thinkers set the workers to work, but achieve nothing themselves but thought. Yet thought is everything. The sarcastic anti-radical of the group to Victoria, Elmsmere, gives many a stab to reform, sometimes below the level of good society; but the sober pucker of ideas bears with his mockery, and does not, as he might, return railing for railing. There are few more sententious writers than the author of "Friends in Council," and few of his works more nutritious than "Social Pressure."

Akin to this, in fact, is Green's *HISTORY OF THE ENGLISH PEOPLE* (Harpers). What a new picture of England does this crowded volume exhibit! From Hengist and Horsa to Victoria, some fifteen hundred years, every era is depicted; not in its wars and chiefs so much as in its ideas and institutions. He often falls to tell when the king began to reign, and ceased. He almost always falls to tell of his family and his amours. It is to the English people that he devotes himself. Their origin he ascribes to Schleswig, the last point of Northern German Europe that submitted to the German Empire. There is Old England; there is France on robbery intent, its chiefs crossed to Britain, and in the strife between the British and the Romans, took sides, and made themselves masters of both; just as William the Conqueror did six or seven centuries later. The writer shows how slowly it subdued the British opposition, how impossible it was to amalgamate it, and how necessary was William's iron rule and that of his progeny to subjugate the British. He traces the rise of law, language, and literature; shows how vigorous has always been the power of the people to keep down the Pope; how, if Romanism prevailed for a season, it brought bright upon everything; in a word, how great England of to-day has grown and become. His treatment of the reformers and religionists, from Cuthbert and Bede to Wesley, is fair. The latter is largely commended. Only like all men, outside of a leader's set, he falls to see the perfect grandeur of his life; he belittles it when it does. He describes him as second as a preacher to Whitfield, as a hymn-writer to Charles. "But while combining in some degree the excellencies of either, he possessed qualities in which both were utterly deficient; an indigestible industry, a cool judgment, a command over others, a facility of organization, a singular union of patience and moderation, with an imperious ambition which marked him as a ruler of men." The "imperious ambition" is all the flaw in this portrait. That one could go down so low, and abide so long, bear so much, and do so much among the outcasts of England for three quarters of a century almost, is an answer to each reflection. In the main, the author recognizes his work, though not in its fullness. Its American outcome, by far its largest, grandest present revelation, only to be equaled sometime by its English counterpart, he strangely neglects to note. If you would see England or Wesley, look at America. We know of no novel so entertaining; of course, none can be as instructive as this history.

BOOKS AND CORNERS OF THE NEW ENGLAND COAST, by S. F. Drake (Harpers), is a beautiful winter's book, more beautiful than summer, as it reminds us of the sun and the returning year. It runs the rounds from Newport to Mount Desert, strangely omitting the quaintest and richest of the whole life, Martha's Vineyard. It spends full space enough on the cold, hard, vacant coast of Maine, and far too little on historic Portsmouth and delicious Vineyard. It makes up for it by large discourse on Nantucket and Marblehead, which seem pre-eminently attractive. The author has finished his life, so there is small chance of its complement being soon published. It is itself geography and history, able and fact, well interspersed with pictures and stories. Good winter reading.

More to come.

The Christian World.

MISSIONARY DEPARTMENT.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

BY REV. R. W. ALLEN.

CHRISTIAN LABORERS IN ENGLAND.—The "East-End Training Institute," of London, in its recent report speaks thus of the number of Christian laborers in England: "Of all parts of the world Christian workers are least needed in England. Nowhere on earth are additional laborers less required. The ministers at work in this country are, as we know, a small part of the army of workers. We may probably reckon that the labor of every minister is supplemented by at least those of ten Christian workers of one kind or other. How many ministers have we here in England and Wales? The Church of England alone has 25,000; the Wesleyans have at least 2,400, and the Baptists about 1,800. These four denominations alone have therefore more than 30,000 ministers at work in England and Wales. Multiply this by ten, and you have a host of 300,000 Christian workers in one little island."

But how is it with the heathen world? Look at it in contrast with the places named. We quote again from the same report: "Now look at heathendom. The Church Missionary Society has 242 agents scattered amid its darkness; the Wesleyan Society has about 250; the London Missionary Society has about 158, and the Baptist Missionary Society under 100; so that these four bodies of Christians, who supply England's twenty millions with 30,000 ministers, dole out to the eight hundred millions of heathens who are living in utter darkness and spiritual death, about 750 teachers."

How little we are doing to save the heathen world? Think of it—pray that the Church may open its eyes to the sad, humiliating fact.

A NOBLE EXAMPLE.—The Church Missionary Society, has received the following letter in response to King Mtesa's invitation:—"Dear Sir, I desire, in all humility, to follow the example of 'An Unprofitable Servant,' and now offer to the Committee of the Church Missionary Society five thousand pounds towards the expense of a Mission to Equatorial Africa. I believe that God will incline the hearts of his people to provide the silver and the gold; let us therefore pray the Lord of the harvest that he will send forth laborers into his harvest."—Matt. ix. 38.

The letter was written, it is stated, by the same friend who recently offered the £3,000. The Society has now, with smaller contributions, more than £10,000 on hand.

BULGARIA.—Rev. DeWitt Challis, under date of December 9, notifies the Mission Secretaries of his safe and happy arrival at Rastchuk, the residence of Superintendent Flocken. A pleasant journey all through.

MISSIONARY NOTES.

The Foreign Missionary presents four hindrances to the spread of the Gospel—mortgages on church buildings; churches without pastors; rainy Sabbaths, and discouraging children or relations from becoming missionaries.

Rev. G. N. Morton writes from Brazil, "I believe there is no city or town in which a missionary, who could speak the language of the people, has labored a year without being able to organize a church." Since 1859, fifteen churches have been established in Brazil and vicinity, several of which number two hundred members.

The good work is advancing in Egypt. Ten years ago the Presbyterians planted a mission there. They have now ten churches, with an average communion roll of more than forty members in connection with each.

A missionary in Persia, in visiting Tiflis, a city near Asiatic Turkey, reports that he had never seen such a desire for reading, and such willingness to purchase and read the Scriptures.

The Japanese Minister of Foreign Affairs and the Commissioner of Education has granted permission to Rev. Joseph Neo Sina to teach Christianity in his school at Tokio, Japan, and to train native converts for the ministry, and all this has been done contrary to the law of the empire.

Rev. F. W. Flocken writes of his reinforcement: "I hasten to say that Rev. DeWitt Challis and wife arrived on the 5th of December, 1875. The zeal with which they have already entered upon learning the Bulgarian language, and all as far as I can see, justify me in saying, I believe them to be a very valuable addition to this mission, and therefore return my thanks to the Board for the gift."

Rev. E. W. Parker and wife at latest date from India were in the enjoyment of good health, having been revived and invigorated by a two weeks' visit to the Mountains of Snow. They are fully engaged in the work to which they are devoted and lovingly consecrated themselves in the beginning.

LETTER FROM INDIA.

BAREILLY, India, Nov. 13, 1875.

DEAR BROTHER:—For nearly fourteen years the ZION'S HERALD has found its way to me, weekly, at my mission stations in India, and has always been a very welcome visitor. It is with regret that I must now ask you to discontinue it at the end of this year. You have heard that I was suddenly prostrated by partial paralysis last April, so seriously affecting my voice and memory as to utterly incapacitate me

for work. I had hoped it would soon pass off, but, after several months of rest and medical treatment at our Mission Sanitarium in the mountains, I am still an invalid unfit for work, and find doctors have unanimously decided that I can no longer remain in a tropical climate. This, of course, necessitates my leaving India, and the work to which the best years of my life have been given. Need I tell you, dear brother, that this is to me a very sore trial. Brethren told me I made a sacrifice when I left my old widowed mother to enter Mission work in India, and they said the same, when, a few years ago, we left our two little boys with strangers to return to our Mission work; but, believe me, giving up my work here is, to me, the hardest trial of all. The work was never dearer to me than it is now; and then, too, we have many ties binding us to this land.

We leave in it, like many other missionaries, a little grave, where we buried one of our treasures; and while we expect to find friends in America, none can ever take the place of the noble hearted men and women, with whom we have been associated in Mission work for so many years. The India Conference is our home. We have no other this side of heaven. To write this makes my heart very sad, so I must stop. God knows how willingly I would have remained at my post, but since I can no longer be efficient here, I must yield my place to some one else who may carry on the work I have tried to do, and I must quietly sit down and wait for the will of my Master.

Yours faithfully, J. D. BROWN.

RELIGIOUS ITEMS.

[The Christmas Offering issued by the Methodist Episcopal Church, Matamoras, Ill., Rev. W. R. Goodwin, pastor, contains the following interesting items: The Church has four hundred and eighty-two persons in full membership, and twenty-nine probationers. During the last two years, four hundred and twenty-five have united with the Church on probation, and one hundred and twenty-five by letter. There is a general good state of feeling among the members. The class-meetings are largely attended, and are seasons of profit. The weekly-prayer meeting has an average attendance of one hundred and fifty.]

Revival at Oxford, England.—The Lord has caused us to see His salvation, very gloriously here during the past week. Mr. Varley has been greatly used of God in the salvation of sinners, and the quickening of believers. He has given a series of Bible readings each week in the afternoon. Those on the "Personality and Power of the Holy Ghost," "Assurance," and "Atonement" were specially refreshing and helpful. His evening addresses have been accompanied by much spiritual power. Not one evening has passed without some testifying that they had received God's unspoken gift.

Mr. Geo. Lawrence gives the following particulars respecting his work in Spain, in a letter from Barcelona, Nov. 19th:—Last week two brethren, the coachman and colporteur, spent four days visiting the villages and vineyards near this place, and very pleasing is the testimony they give of the people's spirit in these rural districts, particularly in those visited by the Carlists, whose doings have more and more turned the people against the priests. In one village they sold more than 200 of the *New Averages* (*British Workman*), and thirty large-type Gospels by John, bound up with a simple, but valuable, system for teaching persons to read. We sell this book by thousands.

Thirteen persons came to the village of Rastchuk, Ill., unasked and unannounced. By previous arrangement they divided into several companies, and commenced conversing with every person they met, old and young, on the subject of their personal salvation, and where a willingness was manifested, knelt down and prayed with them. They also visited the dwellings and business places of every inhabitant of the village, talking, singing and praying with every person so far as they were able, and inviting them to attend the meeting at night. Soon a deep religious impression took possession of the hearts of the people, and a revival of great power commenced, which resulted in the conversion of over one hundred persons.

Rev. Mark Guy Pearso, the Wesleyan preacher, has been taking one Sunday at the Metropolitan Tabernacle during Mr. Spurgeon's absence. Noting the fact, the *Methodist* (Wesleyan) calls attention to the statement of Mr. Spurgeon that he receives about 60 Methodist a year into his classes as students. "Surely," says our contemporary, "our new home missionary secretary might institute some such working college in London, and for men for successful toil. We should keep our own." Mr. Spurgeon's sheet almanac is discontinued this year. Rev. W. J. Mayer, of Bristol, has been giving a series of sacred songs this week at the Tabernacle in aid of the renovation of the Kensington Sunday-school.

Bishop Huntington declares that he will not give his consent to the introduction of any clergyman into his diocese who does not propose in good faith to take up all the regular collections of the Church. Laymen, he says, assure him that the failure to contribute is not so much the fault of the congregations as of the clergy, who neglect to give them the proper opportunities. Now what if a good many pas-

tors of our own Churches had such a bishop as this to look after them?

A great revival has been enjoyed in Gloversville, N. Y., the Rev. H. C. Sexton, pastor. One hundred have been received into the Church on probation. A similar work has been experienced at Jermyn, N. Y., where nearly one hundred have professed conversion.

The statistics of the Protestant Episcopal Church in the United States, in 1875, show that it has 57 Bishops, 3 Bishops elect, 3,122 priests, and deacons, 222,025 communicants, 235,943 Sunday-school scholars.

The publishing house of the Methodist Episcopal Church, South, has a capital of \$500,000, with assets beyond this amount of \$300,000. The circulation of the *Christian Advocate*, which is published by it, is 8000 copies. The house is at Nashville, Tenn.

The second annual Christian Convention has recently been held in Dublin, attended by people from all parts of Ireland. It was a season of wonderful interest and power. Various subjects were introduced and discussed by many of the clergymen—nearly 400 were present—and others, on matters of religious interest. The subject of Christian holiness was a prominent subject before the Convention, and was presented as a privilege and duty to possess and enjoy it.

Signor Colombo, of the Free Italian Church, writes: "I hope to work more in future after the manner of Mr. Moody, O, that God would by some means pour out on Italy such blessings as by these means He has poured upon other lands. Our only hope lies in the constant spread of the Bible, and God's blessing upon that."

The Reformed Church of Harlem, at Third Avenue and One hundred and Twenty-First Street, is the oldest church edifice in that section of the city. The society was organized during the administration of the Dutch Governors. About seven thousand dollars have been recently expended in improvements to the building.

The Congregationalists of the Northwest have established in Chicago "an Ecclesiastical Exchange," similar to that in Boston. It is designed to be a medium through which Churches can negotiate for supplies, and ministers for positions. Mr. John Fairbanks, of No. 56 Madison Street, is the manager.

The Grace Street Baptist Church, Richmond, Va., has a peculiar way of managing its finances. A committee is appointed to communicate with each member in reference to giving for the Church. If they find persons who are able to give, and refuse, they are brought before the Church for discipline, and without reform, are excluded from the Church.

The North Carolina Conference of the Methodist Episcopal Church, South, will celebrate 1876 as its centennial year, and has invited adjoining conferences to participate. The programme includes a mass meeting on the 21st of March next, in the city of Raleigh, a contribution of \$60,000 to education, and \$25,000 for a metropolitan church in Raleigh.

LETTER FROM ASHFIELD, MASS.

Here we are, decidedly "left out in the cold" about this time. Yesterday morning the mercury stood 15 degrees below zero, and now stands 40 above. Within 24 hours it rose 42 degrees, and in 30 hours 55 degrees. Here those changes mean far more than in the city, where people have their rooms warmed by coal stoves and furnaces, and when they go out can step into a car which is comfortably warm. Such provisions enable people to live in a temperature above 60 degrees most of the time, night and day. How little they know of the cold, under such circumstances. It is not an easy thing here to get a constant comfortable temperature. Coal costs (on account of transportation, nearly 10 miles from railroad) \$12-14 per ton. A coal bill for an ordinary family, living on a moderate scale, would be \$50-75, and that amount is not easily spared for fuel in families with their small incomes, so that we use wood at \$4 per cord, and the luxury of constant warmth through the severe weather is not known by the people generally. Still, we live and move.

Our stage drivers start at about sunrise on their routes of 10 and 20 miles, where they must face a nor'wester, often with the mercury from 5 to 10 below zero, and their passengers, with perhaps a hot brick or piece of soapstone, must take the cold carriage, sometimes entirely open. Whether there is here more suffering from the cold, is very doubtful. People do not shut themselves up entirely. Scarcely a day passes, however cold, that men and women are not riding out.

Sunday habits are quite a good test of the disposition to self-indulgence. The weather here last Sunday (Dec. 19) was exceptionally severe, not only cold, but blistering. Two of our three churches had no public services; in the third there were 25 present in the morning, and about twice as many in the afternoon. Our population is a little below 1200, and an ordinary attendance is about 300, which unpleasant weather reduces considerably, but our population (though some are scared by mere clouds) will not stop for some cold and rain, notwithstanding the ride of three and four miles.

Our Sunday evening meetings in the neighborhoods are a good evidence of the energy of the people. The attendance varies from 25 to 50, from an area extending one mile and more from the meeting.

The population of our country towns is quite a different class from that of

the cities. They have fewer indulgences, and more hardships; the life is less one of pleasure, and more of toil. But the favorable effect is seen in the character. There is far less dissipation; people live in a more rational manner. The slower gains in business, and the moderate rewards of industry do not cultivate that feverish desire for speculation which is fostered in the rush of business in the city.

The schools are different. Scholars scattered over a large neighborhood come together by long walks, and ordinarily by tedious traveling, and get their education with more labor and less stimulus than scholars in the city schools. This state of things tends to give more self-reliance to our youth, and they grow up with an energy of character which gives to them the best positions in more populous places.

In short, the country towns have the most healthful atmosphere, and that in a far higher sense than mere bodily health.

G. A. W.

FAILURE OF LICENSE.

From the annual report of the Massachusetts Temperance Alliance, we glean the following facts:—

November 1st, 1874, by official count, there were 5,332 places where intoxicating liquors were sold; now, in nineteen cities of the State there are from eight to nine thousand places. In the State there must be from twelve to fifteen thousand places.

The License Commissioners of Boston report fewer arrests for drunkenness this year than last; but they fail to state that drunkards cannot be arrested and tried under this law without a warrant. Under prohibition they could; and one hundred arrests under license indicates as much drunkenness as two hundred arrests under prohibition.

From the Charlestown district drunkards are sent to East Cambridge; and there from May 1st, when the license law took effect, to September 10th, the number of inmates increased from 270 to 392. In the female department the increase was from 19 to 52. The whole number of arrests last year, from May to September under prohibition, were 2,346; this year, in the same time 2,546, or 220 more. The average number in the House of Industry from May 1st to September 1st this year, was 81 more than it was last year; in the almshouse it was 151 more. In Suffolk Jail there were Sept. 25, 1874, 124 inmates; on the same date in 1875 there were 178. The increase of convicts in the state prison is marked, Boston furnishing as usual about half the whole number.

Large number of prisoners in one day since Oct. 1874 (it was in May, 1875). 714 Smallest number of prisoners in one day since Oct. 1874 (it was in May, 1875). 680 Largest number of prisoners in one day of year previous, 1873. 685 Smallest number of prisoners in one day of year previous, 1873. 686 Average number per day to September 1, 1875 (11 months). 690 Average number per day for whole year ending September 30, 1874. 644 Monthly average for 8 months of 1874 and 1875:—

	1874.	1875.
January.	633 20-31	691 20-31
February.	650 2-28	691 23-28
March.	652 1-31	691 13-31
April.	653 4-30	691 5-30
May.	654 3-31	700 20-31
June.	656 20-30	720 20-30
July.	661 20-31	705 20-31
August.	671 22-31	697 4-31

That the city authorities did not expect that license would diminish paupers and criminals is evident from the fact that they appropriate \$30,000 more for the House of Industry this year than last, and \$19,500 for the House of Correction.

The testimony of several city missionaries is given, and no class of persons have a better opportunity to learn the facts than they. Chaplain Winchester, late of the North End Mission, writes: "The arrests for drunkenness may not be as many as at some other times, but I never saw as many street drunkards, especially women, as at the present time, and I venture the assertion that if all the persons, without regard to sex or position, found drunk in this city, were arrested, the station houses and jails combined would not afford sufficient accommodation for them."

Rev. C. L. Eastman, in charge of the Methodist Missions, says: "While the number of cases of drunkenness is greatly increased under my observation, there is also a corresponding increase of poverty, suffering and crime. The dramsop is open and conveniently accessible to all to tempt the idle and those weak in resolution, and they are constantly falling before this terribly seductive power. I have never seen so many intoxicated persons in the streets of Boston since I have known Boston, as within the past few weeks, and this observation is not the result of any special attention, but what I have seen in general every day life."

A mass of testimony from other cities is given, showing the large increase of immorality and crime. We have not space for further statistics, except the following from New Bedford: Drunkards committed in 1874, under prohibition, 90; drunkards committed in 1875, under license, 181. Lodgers provided for in 1874, 195; lodgers provided for in 1875, 384. Commitments to House of Correction from January to September, 1874, under prohibition, 102; commitments for same time in 1875, 242. The missionary of that city says: "The evils of the rum traffic in our community, I need not stop to consider. Many already begin to experience the effects, and regret the aid they rendered in opening the gate through which the waves of destruction are now sweeping over our recently quiet and comparatively peaceful city."

Commercial.

BOSTON MARKET.

WHEATMARKET. Jan. 11, 1876.
FLOUR—Superfine, \$4.00 @ 4.50; extra, \$5.00 @ 5.50; Michigan, \$5.25 @ 5.75; St. Louis, \$5.00 @ 5.50; Southern Flour, \$7.25 @ 8.00.
COB—Mixed and Yellow, \$3.00 @ 3.75; bush.
OATS—16 @ 30; 1 bush.
RYE—\$3.00 @ 3.10; bush.
SHORTS—\$10.00 @ 10.50; ton.
FINE FEED—\$22.00 @ 23.00; ton.
SEED—Timothy Herd's Grass, \$2.00 @ 2.25; bush; Red Top, \$2.00 @ 2.25; per sack; R. I. Bent, \$2.00 @ 2.25; bush; Clover, 14 @ 15; per lb.
APPLES—\$3.00 @ 3.50; bush.
POTATOES—\$1.50 @ 1.60; bush.
BUTTER—20 @ 35c.
CHEESE—Factory, 12 @ 15c.
EGGS—14 @ 25c; crate price.
HAY—\$20.00 @ 21.00; ton.
POTATOES—20 @ 35c; bush.
BEANS—Extra Fava, \$1.75 @ 1.875; medium \$1.45 @ 1.60; bush.
POULTRY—8 @ 11 cents @ 12.
TURKIES—4 @ 10; 0.00; bush.
DUCK—4 @ 10; 0.00; bush.
DRIED APPLES—1 @ 8c; 0.00; bush.
CABBAGE—\$8 @ 10; 0.00; bush.
RHUBARB—\$3 @ 10; 0.00; bush.
CHICKEN—\$1.00 @ 1.25; 0.00; bush.
SWEET POTATOES—\$1.00 @ 1.25; bush.
REMARKS.—The Flour market remains dull and unaltered. The demand for Pork is moderate, and the market quiet at quoted rates. Potatoes remain dull.

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ZION'S HERALD.

THURSDAY, JANUARY 13, 1876.

New York City is making a two fold preparation for the expected meetings of Moody and Sankey. A series of services have been arranged in the Reformed Church of Dr. Ormiston, conducted by leading ministers of the evangelical Churches. The successive subjects of discourse, which are eminently practical and instructive, have already been announced. The material arrangements are of the most generous description. The immense Hippodrome, where the great fairs of the Mechanics' Institute are held, is being arranged for these meetings. It is intended to divide the vast space into two audience rooms, one capable of seating 8,000 and the other 4,000 persons. Between the two will be a space some forty feet wide, to be fitted up as offices and retiring rooms. The lofty partitions between the large halls will be deeded, so as to prevent any confusion arising when two meetings are in progress at the same time. In the space beneath the galleries, rooms will be arranged to meet all demands for religious conference and inquiry meetings. We trust a rich blessing from on high will fall upon the great assemblies gathered here.

One of our aged and venerable ministers asks the following question: "Does the Discipline of the Methodist Episcopal Church require her members to attend class-meetings as a condition of acceptability and regular standing?" Most certainly. The law of the Church on the subject remains essentially the same as it was in the beginning. See Discipline, p. 330. Sherman's History of Discipline, pp. 127, 135.

In 1784 those who neglected to attend class were to be excluded by the Deacon. In 1836 the exclusion was to be by the Society, or select number; and again, in 1864 the rule was made to include "other means of grace," as well as class-meetings; but the form of administration and the penalty continued unchanged. The rule was changed by being broadened, and made more inclusive; but attendance on class-meetings is still a term of membership in the Methodist Episcopal Church as much as it ever was, because the rule on this point has undergone no essential modification. The change in the language, and the insertion of other particulars, have not impaired the force of the original provision still included in the statute.

In spite of all our attempts we cannot enjoy this late habit of hating the Churches, blaming them for all the public frauds of the day, for the prevailing lack of moral honesty, for the increase of intemperance and crime, for the neglect of children and the growth of pauperism, and everything beside that is unlovely. What is to come out of all this punning? What are the declamatory and vociferous, and sometimes quite eloquent, soldiers doing themselves, but shouting, to put an end to these evils. Some men cry fire until they are hoarse, but never pass a bucket. When a horse is running away we don't shout if we are wise, but hasten to head him off. Take off your coats, brethren; spare your lungs and go at the practical remedies for these evils. Help by your substance, your hands, and your sympathy, those that are daily seeking, without demonstration, to make the world better. Labor personally for a revival of pure and undegenerated religion, which saves suffering and cures sin.

If we keep standing at the head of our columns, what our correspondents ought to know, they will not read it; so we have to give "line upon line." Some of our best correspondents persist in making themselves unhappy, against our often protestations. They say an Englishman is never entirely comfortable save when he can find an occasion for a good growl. We fear some of our writers enjoy making themselves miserable. They are sure we do not like their communications because they do not appear at an early date in print; and this they affirm to themselves and to us, although we are constantly saying that this is not the fact. We have matter enough on hand that is interesting to fill our columns until next July; but we must have fresh material and a variety. Every week we welcome enough new matter to make a paper, and should be sorry not to have it; but out of this embarrassing abundance we must make a weekly selection. We must meet every variety of taste; not continue one subject too long, or strengthen one department at the expense of another. Long articles are our bane. Everybody hates them but their writers, and they hate the elongation of others, themselves. We have some of our choicest papers stored away, for just the hour and place when and where they will be best appreciated. Keep calm and sweet; if your contribution is a living thing it will survive. Every week or two there is a resurrection in our office. The children of the brain are not dead but sleeping. They will, by and by, speak for themselves.

We do not insist upon it, that any one of our readers should weary himself with an article in our paper that he does not like. It is singular, that our patrons should "go" first for the very thing that is most disagreeable to them. If you do not like "news-paper poetry," we beg of you not to demolish yourself by reading it. Skip that; but not such a thoughtful and charming poem as that which formed our first article last week; it was worth the paper. Our paper is not intended for ministers alone or chiefly. We do not overlook their wants and tastes, but have a strong piece de resistance in some columns of every number. Our paper is for the family—for all its members, old and young. The paper is read usually on the Lord's Day, when there is time enough to go deliberately through it. It is not neces-

sary that all its contents should be in the form of mince-meat. These hysterical, short, ejaculatory and amusing sheets, become monotonous and wearisome after a little, and are never entirely wholesome. Thoughtful, cheerful, instructive and inspiring articles, of moderate length, for every age and social condition, and adapted to all our religious wants, should be the staple of the weekly Christian paper. Those that have a half dozen papers a week, must not forget that many families take but one; and this the editor must also remember.

We hear very encouraging accounts of the results of the week of prayer around us. Churches have been quickened, and much religious interest developed among the unconverted. Let not the meetings cease; set apart another and still another consecrated week; never was a set portion of time better spent than in prayer and praise.

THE CITY PULPIT AND THE MASSES.

Two not necessarily connected ideas are evidently urging the mind of our popular young friend in Brooklyn, whose articles upon Methodism in cities have been published in late issues of this paper. One idea is, that, for cities, the limited pastorate prevents our ministers from obtaining that social recognition, and its corresponding moral power, that others of no better natural or acquired talents, secure and hold, who minister in adjoining Churches, where the pastorate is unlimited. The other thought, running by the side of the first through his two papers, is, that, for the same reason, our pulpits fail to reach the "masses," so called, as effectively as they would with a permanent ministry. In the instance of the writer, it certainly is not disappointed ambition, or a failure to secure a high and wide appreciation of his abilities that inspires the earnestness of his argument, but an honest judgment, formed after a number of years of city experience as a very acceptable preacher. He does not stand alone in his opinions among our ministers, young and old, and it is intimated that one or more of our Bishops (not the new men) think some modification of the itinerancy may be called for in our chief cities.

Our city populations are becoming somewhat peculiar. They are not so homogeneous as formerly. The great middle class of mechanics, small traders, and clerks, seek the cheaper rents of adjoining towns, and come into the city only for business. The wealthy remain in their stately homes, and the foreign population rapidly increases. This latter class, which is largely Catholic, is not of the same character as the lethargic, idle or dissatisfied citizens of Roman Catholic States; affording a hopeful field for missionary labor; but this population is vigorous, thrifty, partially educated, well organized in Catholic Churches, and intelligently satisfied with its religious teachers and their instructions. This class is rarely drawn into Protestant services of any description. In many portions of our cities, this new population has almost driven out the old. The most serious loss is the removal of the substantial, devoted and active Christian laymen, who were the life and support of our Churches. It becomes gradually a very serious work to sustain a Church in some parts of the city which has heretofore been strong in every respect, either financially, or even as an evangelical power in the vicinity.

Now if there are gifts in the Church that can, even temporarily, hinder this apparently inevitable tide away from important centres of population; if there are men that can draw around them workers, can organize Christian movements, can inspire city missions, can crowd their places of worship, and keep up this interest, year after year, there certainly should be elasticity enough in our system to admit of their exceptional retention, as long as the work demands. We have, indeed, already established precedents. We had only one Father Taylor, so he was kept all his active life where his abilities and influence could accomplish the most good. When the Providence of God raises up another of the same name, like the San Francisco itinerant, who works best where he finds his own field and provides his own resources, he does not destroy the great machine by his flaming eccentricities as he flies from San Francisco to Australia, and thence to Bombay, carrying benedictions wherever he goes. Like a comet he rushes along his extended circuit without jostling the orbits of the fixed stars. Thus, without disturbing the present Church order, as the representative of the Church Extension movement in our cities, certain men, with special powers, might be retained in these semi-missionary fields, as long as the work and their efficiency rendered it advisable. The men for the positions are rare; they are not made but born. They are developed sometimes by the occasion and the call for them. It would not be wise to multiply the number of such gifts in a city; the chief end sought through their agency would be lost by such a course. The introduction of a simply popular pulpit speaker into a pulpit does not necessarily accomplish what we hear much about of late—the reaching of the "masses." A man like Mr. Talmage in Brooklyn, or Mr. Murray in Boston, addresses very few persons who would not otherwise attend other religious services. The most vigorous laborers from other sister Churches, attracted by the popular pulpit gift, flock to the new standard; the great mobile population of hotels are all drawn to the most effective pulpit of the city; but these are not the "masses." Strong and wholesome impressions are doubtless made upon these constantly changing audi-

ences, but permanent results do not necessarily follow. As in the instances referred to in the opening of this article, where the Church is really a working, missionary Church, and where the pastor is as pious and persevering as he is popular, he will probably be able to draw around him a large working force, and gather in the results of his public addresses. But if instead of finding himself surrounded by enthusiastic helpers, his pews are filled simply with respectable and wealthy professors of religion, who attend only his Sabbath services, rarely visit his prayer-meetings, and are not present in his Sabbath-school, and could not think of devoting themselves to personal efforts for the salvation of their neighbors, a permanent pastorate would only perpetuate the formality and powerlessness of the Church. For the sake of the preacher and people, a change, after a limited number of years, is to be desired.

The great want now among our Churches in Boston, is a powerful revival of religion. Such an event as this would most effectively solve all the present trying religious problems among us. No popular preacher could bring back to us the moral power of the days of our simplicity and hearty devotion to God's work. An attractive pulpit gift will retain and enlarge our congregations, and save to us our children; but the Church ought to do more than simply to hold her own. We certainly shall most effectively labor for the recovery of lost position and power, by addressing ourselves most heartily to the recovery of the moral vigor and consecrated devotion of our early days. An earnest and devout Church must grow. Even if the system of regular and well-defined exchanges does not give our ministry an equal opportunity to distinguish itself, or to make that social impression upon society that their real abilities would justify; if this well established system does keep the faith of the Church alive, and constantly renew the strongest religious impressions upon the community, while the minister himself is defended from the sickle stroke of the multitude, and kept from long spaces of enforced retirement from the pulpit, it is better that this individual loss of temporal appreciation should be sacrificed for the greater results that may be secured. We can but think, after all, that a real baptism among the pews would go far to solve many of the problems which now hang around even the metropolitan pulpit.

RELIGIOUS SENTIMENTALISM.

Not long since a prominent merchant in one of our chief cities, affirmed that, in trading circles, a Christian profession added nothing to the credit of a business man. Admitting this statement to be partially true, we are confident it is not universally—were one, can have no difficulty in tracing it to its source. The connection of professing Christians with dishonest railroad speculations, with frauds on the public revenue, with stock gambling, with financial jobbery, and with knavishness in business management, have given too much occasion for such harsh judgments and unjust generalizations. Nevertheless, after making due allowance for the many examples of shameful delinquency on the part of men professing Christ, lately brought to light, it still remains true, that the Christian Church contains millions of men whose integrity has been too long tried to be questioned, and is too well grounded to be overturned. Outside of the great speculative financial circles—those enchanted vortices from which few, who venture within their fatal sweep, escape without being deluded of the role of Christian reputation—men's professions of faith in Christ are generally respected, and do add to their credit, because, as a rule, they are garments worn by true and reliable Christian men.

But what can be said of the many whose misdeeds have brought and still bring discredit on Christian profession? They profess Christ, work for Christ, give for Christ, manifest religious emotion, and yet are found connected with business which is either wrong in itself, or is managed on principles utterly selfish and contrary to both the letter and spirit of the Gospels? Were these men ignorant, the mild spirit of charity might charge their misconduct to imperfect perceptions of right and wrong. But their known intelligence lays its finger on the lips of charity, forbids such a defence, and declares "they know the right, and yet the wrong pursue."

What are they then? Hypocrites? In one sense, yes; in another, no. Viewed as men who appear to be Christians and are not, they wear masks and must therefore be termed hypocrites. But looking at hypocrites as men who consciously simulate religious feeling, they ought not to be classed as a whole with such despicable creatures. Our observations on men incline us to the opinion, that such persons do experience religious emotions which they persuade themselves are genuine, and which entitle them to make a profession of religion. But, in point of fact, their emotions are superfluous. Though they are originated by perceptions of the divine grandeur, beauty, love, and grace, and are so far real, yet, having never influenced the heart so as to begot love for Him to whom that beauty, love and grace belong, they terminate in themselves. They are simply sensibilities, intellectual sensibilities, too impotent to guide the will, mould the character, and regulate the life. Their possessors are sentimentalists, not Christians.

We find a decided type of this class in the rich young Pharisee who ran

and kneeled before our Lord inquiring for the highest good. Christ's gentle and loving treatment of this interesting Jew is proof that he was not a conscious hypocrite. Undoubtedly, he thought himself sincere. Trained in the Temple services and in the knowledge of the Jewish Scriptures, he had felt the grandeur of ritualistic ceremonies in the former; while in the latter, David's touching lyrics, Isaiah's gorgeous imagery, and the moral majesty of the law, had awakened the sentiment of the sublime and beautiful in his susceptible breast. But the one had only moved him as a Greek statue moves an artist, and the other as grand epics or tender lyrics stir imaginative minds. And when Jesus appeared with His pure life, His grand miracles, and His simple yet profound teaching, the young man, perceiving the rare beauty and dignity of his character, was strongly moved, and hastened, with enthusiastic sensibility, to inquire for that highest good, the search for which he vainly imagined to be the chief end of his own life.

How hollow and valueless all this religious feeling appears when Christ touches it with His testing wand! Give thy possessions to the poor! Those words were a revelation. They showed the self-conceited young man that although religious truth had stirred his sensibilities even to enthusiasm, it had never dethroned selfishness, never enthroned God in his affections. Neither had it power on this critical occasion to lead him into that discipleship so lovingly offered him by Jesus. His love of riches, like a mighty magnet, drew him away from the very door of heaven, back to the low pursuit of adorning wealth to wealth. He was now a religious sentimentalist unmasked.

Such a lure-serving youth was we take many of our modern business men, who disgrace their Christian profession, to be. Like him they are self-deceived. They have mistaken the movement of the sensibilities for the throbbings of the affections. He was at times dissatisfied with himself. What but his unrest of soul led him to inquire of Christ while still professing to be a perfect man? So are our modern sentimentalists ill at ease; for, in spite of their fine emotions, discordant voices—protests of the moral sense—often ring ominous warnings in the chambers of reflection. In vain they offer the plea of common practice, of business necessity, or of personal services to religion, as bribes to their meddlesome consciences. The disquietude remains. The shadows of impending retribution lie in dark masses upon their spirits. They stimulate their emotions by singing, by talking of religious truths, by contemplating revealed facts and even, by prayer, but their hearts remain wedded to their love of money. They offer tears, and sighs, and even hallelujahs to God, offerings which, being heartless, he does not want. But their affections, which he does want, they refuse, and so the shadows continue to darken their souls.

There is no need of mistaking religious sentimentality for religious love. The distance between them is vast. The former leaves self lord of the man. The latter places God on the throne of the affections, so that the man lives in and for God. He applies the divine precepts to every act of life, not excepting the transactions of the counting room. A business which would enrich him to the injury of society, he spurns as he would an open bribe from hell. He takes no advantage of his neighbor's ignorance. In short he regulates his whole life, in public and in private, by that sublime law which bids him love God with all his heart and his neighbor as himself. He who does this is no mere sentimentalist. He has emotions, but they are the throbbings of a heart intelligently given to God through faith.

A TEXT FROM LUTHER.

Luther had a deep, though rough, soul. His experience of divine things was profound, as his writings and his famous "Table Talk" show. He knew, especially, what temptation was, and he had a heroic, sometimes even a humorous way of confounding the devil, whom he hated with hearty detestation as the enemy of all righteousness. He usually put him to flight by prayer, but sometimes added music and "fiddled" him away, for he believed the devils have a peculiar dislike for sacred music, and Luther was a born musician. Not unfrequently he threw Scripture texts at the adversary, as he did his inkstand once, in the Castle of Wartburg, where the stain on the wall is still pointed out to visitors.

Knowing well the human heart and the subtleties of temptation, his writings abound in remarkably apt, though rudely expressed, passages of genuine wisdom on the Christian life; especially in difficulties of which he had, himself, abundant experience. Many a gem of apposite and consolatory counsel could be gathered from his books—sentences of deepest spiritual insight. Here is one which is applicable to ordinary Christian life, and which, if habitually applied, would relieve innumerable perplexities of devout but tried souls: "When anxious thoughts come you should ask yourself in what commandment it is written that I should think of these things? Thou, O devil, wouldst have me care for myself, but I must care for God, for He careth for me." The great Reformer knew that this was Scriptural truth, but he knew more, he knew it to be experimentally valid, for he had tested it in hundreds of instances in his own much-tried Christian life. He was sometimes in perplexities out of which there was no visible escape,

for he had, in his great work, to contend with "principalities and powers" of earth as well as of hell; with spiritual perverseness in high places among his coadjutors as well as among his opposers; and with the internal, morbid difficulties of his own naturally melancholic temperament. Often had he simply to stand still and leave all to Providence—and then he, sooner or later, "saw the salvation of God." So often had he this consolatory experience, that the passage we have cited may be taken as one of the most intimate and confident utterances of his own inward life.

From a rational, or philosophical standpoint, this advice—to practically ignore certain actual and hard pressing evils—would be considered wise. It is "accepting the inevitable." It is the very central idea of the Stoic philosophy, though it is far from stoicism in the true Christian life. Philosophy, while teaching it, cannot exemplify it, except in rare cases where peculiar, constitutional temperament is mistaken for philosophic force of will. If Epicurus or Seneca could exemplify it, as well as teach it, the reason would be found rather in their natural "idiosyncrasies" (as science calls them) than in any moral, inward support, or any trust in divine Providence, or any consolatory ideas of the disciplinary effect and future compensation for trials. The latter views are peculiar to the Christian standpoint, and at this standpoint, the soul, living by faith, can "stand still and see the salvation of God" amidst the most overwhelming afflictions; can exemplify, as one of the simplest maxims of Christian life, the lesson of the Reformer.

"Cast thy burden," then, "upon the Lord," tried and suffering soul, for "He careth for thee," even thy heaviest burden, that of thy sins. Remember that passage of boundless consolatory meaning, "He bore our sins in His body on the tree." If He bore them, let us be assured, that we need not bear them ourselves. He is infinitely sufficient; we only detract from His mediation, and mock His divine mercy by attempting, in our weakness, to share the burden with Him. We have but to repent of them and trust in Him with absolute faith, and then go in peace and sin no more. If the temple recalls them, or (as is often a subtle artifice with him) recalls some one or more of them in particular, because of their special and discouraging nature, bring them to thy remembrance that other gracious truth, "the blood of Jesus Christ cleanseth us from all sin." Luther had this sort of temptation, and he says that he often blessed God for the word all in that text. Swedenborg found this kind of temptation so frequent with himself and others, as to believe, at last, that there are particular demons who undertake the task of tormenting and overthrowing renewed souls, by holding fast in their memories or consciences particular defects or sins of their past lives. But faith can exercise all demons. Christ "bore our sins in His body on the tree," his "blood cleanseth from all sin." Say then, with Luther, "in what commandment is it written that I should think of these things? Thou, O devil, wouldst have me care for myself, but I cast my care on God, who careth for me!"

And so with other trials. There are not a few through which you cannot see your way, but must absolutely trust the issue to God. In all such cases, cease to care for the morrow, for the result. "Be careful" (that is to say anxious) "for nothing" of this kind, according to the Lord's precept; for it is precisely in such cases that God would try your faith, and make it complete; and be assured that nothing is more consolatory, and nothing more wise, than absolute faith in Him. It has made all the heroes, the saints, and martyrs of Christian history. It is the only true philosophy, practical to man. Throw yourself, then, absolutely into the infinite arms of God and be at perfect peace. Wait and rest in Him. He must be overthrown before thou canst be.

Death especially is usually supposed to be one of these trials—the very consummation of earthly evil—though it is seen to be the most perfect blessing to man on earth, save the redemption of his soul. Many men, even good men, are all their life-time subject to bondage through fear of death, notwithstanding an apostle has declared expressly that Christianity is emancipation from this servile weakness. Here again apply Luther's counsel. Don't think of the subject when it is thus oppressive to you; leave it absolutely to God, and resolve to "live while you live"—a full, strenuous, joyous, productive life. God will take care of you in death, giving you grace to die with, as he gave you grace with which to live. You will probably be surprised at the sweet concordance of your soul with the Father's will, when the blessed change shall come; or, more probably still, you may know little or nothing about it till you find it is all over—painlessly passed; and the good life, trustfully and joyously begun on earth, flows evenly on through the heavenly spheres and the everlasting cycles. If thy faith is perfect, thy love will be also, and "perfect love casteth out fear."

The London Watchman reviews quite calmly the first paper of Llewellyn Davies in the Contemporary Review, to which we referred last week. It closes its article with the hope "that in the completion of his paper Mr. Davies may be able to attain to somewhat more of the dignity of the Judge, even though he should lose somewhat of the zeal of the partisan. We can speak the more impartially on the subject, because no criticism of the man of the last century can lessen the reality or the worth of the Methodism of to-day."

Editorial Paragraphs.

The great and "General Court" of Massachusetts successfully opened its sessions last week. An excellent Centennial sermon, upon "The Hand of God in American History" (1 Kings viii, 87), was preached by Rev. Mr. Foljambe, of the Baptist Church, Malden, in the new "Old South." The usual unsavory but lively candidating for the chairmanship of the two Houses, which is doing more than all the attacks of infidels to peril the venerable and appropriate custom of the fathers, of daily prayers in our legislative bodies, occurred this year. Men who do not seek the office, but whose names are brought forward by their friends, are exposed to a criticism of their motives, which is scarcely for a sacred position occasion, if it does not justify. It would be better to leave it to the clergymen of the different Churches, as in the New York Legislature, to fill the daily office of chaplain in turn, and without remuneration. The Message of Governor Rice was, as might have been expected, a remarkably well-written paper. There was nothing unexpected in it, no original theories, and no very striking comments upon the great topics which it considered. It was a clear, straightforward, business-like gathering up and discussion of the leading subjects of the hour; its most marked feature being the admirable style in which it was written. Its opening Centennial reference to the progress of civilization in the Country and State was interesting and eloquent. The treatment of financial and business matters, and the earnest counsel to economy, were judicious and wholesome, and we trust will have their due weight in the minds of our Legislators. Upon one subject we expected to find ourselves nasally tied with the positions of Governor Rice, and that of course is the vexed question of liquor selling. The Governor does not seem to desire to weaken the present law, but to strengthen it. He believes it to be practically a failure for lack of investing magistrates with certain powers, the addition of which he recommends should be made during the present session. But the trouble is radical. The whole license system is wrong in principle, as well as ineffectual in practice. It is not now enforced as well as was the Prohibitory law. Drunkenness, as every intelligent citizen is painfully forced to see, is continually increasing, and especially in Boston. The only cure is prohibition, and an efficient State Police. We, however, for sustaining the law of the land; and if we cannot secure a better, (which we cannot believe to be the condition of public sentiment in Massachusetts) we would heartily second the Governor's recommendations to strengthen the prohibitory force of the present statute.

We trust the Representatives of the State will themselves set an example of economy, by resisting all unnecessary expenditures, by estimating their own compensation at a moderate sum, and at an early hour, relieving the treasury of the State of the burden of their daily stipend, through a welcome adjournment.

We are now experiencing one of the most serious consequences of the heavy indebtedness upon our Church edifices. We do not refer to the very chagrining and painful fact that some of these churches are forced to be sold under the hammer of the auctioneer to pay the mortgages. We have not a word to say in answer to the galling intimations of the Catholic Review, that Protestantism is rapidly going down and Romanism coming up, because the latter, in Brooklyn and New York is buying up the churches that the former is forced to sell because it cannot sustain the burden upon them. What we desire to note at this time is the fact, that all the great denominational churches are suffering at this moment, upon this account. When wealth was freely flowing in upon the Church, all these interests were protected, but in this hour of general depression, the immense indebtedness upon local churches exhausts the resources of the membership, and their subscriptions to benevolent causes are cut off. It is not in our Church alone, or especially, that this is true. The Presbyterian, Congregationalist, and Episcopalian Churches, through their denominational presses, are now uttering anxious appeals to the membership to call a halt in this direction, in view of the present condition of their benevolent treasures. We cannot indeed withdraw our shoulders from present honorable debts. We confess, we cannot get accustomed to the failure of church trustees, who, by going into bankruptcy (as in one or two instances it is said they have, or are about to, in New York City) can buy back their property for about a quarter or a half of its indebtedness. Such failures come too near the sanctuary and peril all confidence in Christian integrity. But let us hold on long enough to catch our breath before entering upon new enterprises. It is a nice thing to speak of in public meetings—this building a church a day—but now the hour of reckoning and the balancing of books has come. Let us be honest; let us be true to all great responsibilities, even if we worship a little longer in humble tabernacles.

Our Wesleyan exchanges give a full report of a very interesting public meeting held in City-road chapel in the interest of the "Metropolitan Methodist Lay Mission" (City Church Extension). The Mission, in addition to a large number of voluntary workers, employs thirteen deaconesses, some of whom have been especially useful and successful in building up mission stations, and nine male lay agents. They have made 84,971 visits, and held 3,322 meetings in halls and rooms, which have been attended by 112,000 persons. They have also held 150 open air services, and distributed a large amount of tracts and illustrated publications. The annual expense amounted to about \$6,000, and the treasurer was only \$800 behindhand for the current expenses of the year; the whole indebtedness of the Society was about \$30,000.

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The London Watchman reviews quite calmly the first paper of Llewellyn Davies in the Contemporary Review, to which we referred last week. It closes its article with the hope "that in the completion of his paper Mr. Davies may be able to attain to somewhat more of the dignity of the Judge, even though he should lose somewhat of the zeal of the partisan. We can speak the more impartially on the subject, because no criticism of the man of the last century can lessen the reality or the worth of the Methodism of to-day."

Very interesting and animated speeches were made by the chairman, Mr. John Macgregor, better known to us by his literary cognomen—Rob Roy, by Rev. Gertrude Smith, President of the Conference, by our correspondent, Rev. Dr. James, by Mr. T. R. Smithies, and by Rev. T. B. Stephenson. President Smith, in supporting the resolution "that this meeting be held in the Metropolitan Lay Mission," remarked, that within the last fourteen years, Methodism had provided in London accommodations for from 55,000 to 60,000 people. During a few years it had opened between 70 and 80 Gospel halls, nine chapels, and large workrooms taken for Lord's Day services, and during the week the Gospel had been preached to the people who were willing to hear it. This society seems to be in a very efficient condition, and accomplishing a great amount of permanent good.

The first and longest paper in the *Unitarian Review* for January, is upon "State and Church in Germany," by David A. Wasson. It is a discussion of much more than average ability and interest. We have never seen so clear and admirable an outline of the present ecclesiastical-political agitation in Europe, in its relation to the war between Austria and Prussia, and between France and Prussia, and its present struggles in the German Reichstag. It embodies, in a condensed form, (although the writer did not hear it), the fine address of Prof. Weiss at the late Tract Convention, which held in so close attention for an hour and a half, a large audience, at Grace Church. It shows the real policy of Rome where it has any political standing, and how impossible it is to reconcile her pretensions with any human government. She assumes a higher authority than the State, and perverts, by her instructions the minds of her adherents from loyalty to their political rulers and the government under which they dwell. It is modern history, in our own times, teaching significant lessons by most painful and marked examples.

Editorial Items.

Our Wesleyan brethren elect their Chairmen of Districts instead of Presiding Elders, still they are not perfectly happy. The *English Methodist* says—"It is to be doubted whether the choice of this official (chairman) is always made by Conference—let us say it with all respect—with sufficient care. A minister who superintends the first circuit in the district, or who has previously occupied the chair in that or another district, or who fills some permanent official position in that locality, is more likely to obtain the honor than another, though it is difficult to see why any of these matters ought to weigh in arriving at a decision. What is wanted is the most vigorous, able, energetic man on the ground—one who, like certain young Chairmen of later years, will make their influence felt throughout the district and the year—and he, one thinks, on the score of superlative merit and fitness, ought to carry the day."

We have received a copy of Dr. C. H. Payne's last and excellent new year's letter to the members of the St. Paul's Methodist Episcopal Church and congregations in Cincinnati. He sums up his counsels in these admirable suggestions:—

Live each day a life of fellowship with Christ.

Suffer no day to pass without achieving a conscious victory over self and sin, by prayer and the "sword of the Spirit."

Make the Bible a daily companion. Neglect no known duty—shun no cross, shrink from no burden that Christ imposes. Be a consistent and faithful witness for Jesus, confessing Him by word and work as opportunity offers.

Count one "in all the services of the sanctuary and all the work of the Church, whenever health will allow, and to this end practicing a constant self-denial. Engage with greater diligence and zeal than heretofore, in personal effort to make a bad world better, and a sad world happier."

Mr. Austin Bierbower, in the *Independent*, makes a great display of his erudition in a solemn attack upon the Constitution of Massachusetts, as requiring compulsory attendance upon Protestant churches, when, unfortunately, it appears he has been reading a repealed section, and all his impressive rhetoric is lost. The present statute reads: "All religious sects and denominations, demeaning themselves peaceably and as good citizens of the Commonwealth, shall be equally under the protection of the law; and no subordination of any one sect or denomination to another shall ever be established by law."

The *Traveller* well says: "If any State has more liberal provisions than these, we are not aware of the fact."

We have received from Dr. Vernon a fine photograph of the new Methodist Episcopal Mission Church, just completed in Rome. It has a very neat and striking front, with the significant sign of the cross conspicuous upon it, to meet the constant charge of the Roman priests that our missionaries are infidels and enemies of the Lord Jesus and his Cross. Our readers will be gratified to receive the encouraging news which Dr. Vernon gives upon our first page.

Rev. B. Othman writes: "By a letter I have just received from Dr. Stevens from Geneva, his friends may be glad to learn that instead of being a mere health-seeking invalid, doing nothing else, there are few American Journalists doing more severe work than he. He addresses an audience of at least a half a million readers through the journals for which he writes articles. His health is improving, and he says he is led to live by faith more than ever before." Our readers are permitted to enjoy the instructions of his able pen, once or twice every month, upon our editorial page.

The *Morning Star*, the vigorous and catholic-spirited organ of the Free Baptist Church, enters, with its last number, upon its fifty-first year, having completed its half-century. The first issue in the new year is devoted to a full and interesting history of the paper, with personal reminiscences of its editors and contributors. We wish our Freewill brethren the largest success and usefulness as they enter upon their new era. They have good reason to be proud of their sheet, for its ability and high religious tone.

The *Lacknow Witness* learns from a private letter that Mr. Philip Phillips is on his way from Melbourne to London, where he intends to remain for some time. He will make an extensive tour, singing in his chief cities his wonderful spiritual songs. The missionaries look forward with interest to the aid and comfort which he will bring them in their work.

The late Tract Society anniversary of our church did two very excellent things for itself. First, by holding its anniversary session in Music Hall, it commanded the widest hearing that it perhaps has ever had since its organization. The immense audience assembled that night to hear the instructive and inspiring addresses of the gentlemen who had been brought to the city to represent the interests of the Society, was impressed with the great aims and efficient methods of this noble organization.

Second, the admirable "object lesson" given at the Tract Conference on Monday afternoon by the Corresponding Secretary, Dr. Vincent, opened the eyes of our ministers and laymen to the rich variety and wisely adapted series of tracts, tract-books, leaflets, cards, and other appliances which are furnished by this Society. It was most amusing to see the eagerness with which ministers and laymen crowded around the desk to secure "specimens." We believe that a grand impulse was given to the Tract cause by the recent anniversary in Boston.

"The Annual Oratorical Contest of the Intercollegiate Literary Association took place last week at the Academy of Music, New York. The prizes in oratory were awarded, the first to Julius M. Elliott of Hamilton College; the second, to D. J. Thompson of Cornell University. The reports on essays, and on Greek and mathematical competitive examinations held last month, were also presented. For the essays, one prize was awarded to F. E. Heath of Cornell University, and one prize was divided between Nelson S. Spencer of the College of the City of New York, and A. Hills of the North-western University of Illinois. The prize of \$100 offered by Mr. Gregory of Marlborough, Mass., for the best essay on 'Arbitration,' was awarded to Wilbur Lawrence of the College of the City of New York. In mathematics the first prize was taken by George S. Palmer of Cornell University; the second by G. B. Halstead of Princeton College. In Greek the first prize was given to Miss Julia J. Thomas of Cornell University; the second to Henry Vaght of Rutgers College."

The Watchman—the new paper born of the union between the Watchman and Reflector and the Era—starts off in fine style with the new year. It is a very handsome sheet, in its paper, type and printing. Dr. Lorimer is understood to be the managing editor. Our old friend, Dr. Olmstead, is probably the wheel-horse, for his experience is invaluable. Several vigorous and vivacious writers are united in the editorial corps. The paper exhibits ability, liveliness, piety, and excellent taste. If our brethren in the management can cut and trim every week long-winded writers as faithfully as in their first issue, their success is sure. The new enterprise has our best wishes.

The American Bible Revision Committee, which has been in session in New York, is at work on the Psalms and the Epistle of James and the First Epistle of Peter. So far the five books of Moses, the Gospels and the Acts of the Apostles have been revised. The names of the committee members are: Drs. Woolsey, Dwight and Day, of New Haven; Dr. Schaff, of New York; Bishop Lee, of Maryland; Prof. Thayer and Mead, of Andover; Hare and Krauth, of Philadelphia; Aiken, of Princeton; Drs. Crosby, Washburn and Chambers, of New York; Dr. Strong, of Drew Seminary, and others.

A. W. Fairbanks, a bright and pushing boy of Chicago, 17 years of age, who ought to have Puritan blood in his veins, if he has not, sends us a miniature volume, printed and published by himself, containing the well-known poem of William Hamilton, of London, entitled, "Zion's Bank, or Bible Promises Secured to All Believers," which the humble scribe of a previous generation used to read with great unction and comfort. We hope the thrifty publisher will have a good sale.

We were surprised to find that we had contributed a sermon to the last Methodist. We were sure at first that it must be an unquestioned case of somnambulism, as it was never done in our waking hours. Upon reading, however, we soon found that it was not ours, but a sermon from the facile pen of our valued friend, Rev. William Anderson, the accomplished law reporter of the New York Herald, which he reported from an extempore delivery seven years ago. The wonder is that he caught so much from such rapid lips as he did, and preserved generally the line of thought in its connections, and even in its expressions; but any one can see, what an advantage it could have been, if the proof could have passed under the eye of the preacher.

A. H. Roffe, & Co., 11 Bromfield Street, the New England Subscription Agency, send out the last number of the now completed series of the Aldine. With the next number the Centennial issues of this beautiful illustrated journal will commence. The present issue contains a full index of the present volume. It is the handsomest periodical published in the country.

Among the serials laid on our table, we have two numbers of the *Atlas*, published in this city; an illustrated paper devoted to life insurance, and as the name indicates, identified with the interests of one of our oldest, and most reliable companies. The articles are short and spirited, and give evidence of commendable enterprise.

Rev. W. H. Murray, by invitation, delivered a lecture before the Association of Evangelical ministers of the city, at the Melancon, on Monday morning. His theme was, "The teachings and life of a personal Christ the chief source of inspiration to the preacher." A large audience listened with marked attention to this very eloquent and suggestive address.

The Monday telegraph brings this intelligence:—
Springfield, Mass., Jan. 9.—Rev. John Odwell, a Methodist minister of East Longmeadow, died suddenly of heart disease last evening, at a silver wedding in this city.

We know nothing further of the particulars, but shall doubtless have a full sketch of our brother's life, and of this sudden providence, by another week.

A. D. F. Randolph & Co. publish in a very handsome form two excellent tracts for general circulation.—"Dr. Joseph Parker's capital paper upon 'Job's Comforters, or Scientific Sympathy,'" one of the rarest bits of keen irony that has been issued from the press for many a day, and D. L. Moody's excellent discourse upon "How to Study the Bible." Price 15 cents each. They cannot be too widely circulated.

The Hymn-Book problem affords as lively discussion among our Wesleyan brethren as among ourselves. The (Wesleyan) *Methodist* says: "It is understood that the Book Society will publish in a few months a new Sunday-school Hymn Book, instead of the present very meagre and unsuitable one. That step will be welcomed heartily by those who have to use it. Few things illustrate the need of a new book more than the fact that the Moody and Sankey book, says, are getting tired of them, and want something much better, and likely to abide. If proper persons are appointed to prepare the book, it will be a great success; but if the bulk of the Committee are only great and wise men of correct and severe taste, who know little more of the inside of a Sunday-school than of a man-of-war, it will be a mistake."

The death of the Rev. Jonathan B. Condit, D. D., Emeritus Professor of Sacred Rhetoric and Pastoral Theology in Auburn Theological Seminary, is announced. Dr. Condit was a native of New Jersey, and was a graduate of Princeton College, and was for a number of years a pastor in the city of Newark, N. J. From that place he went to Auburn, N. Y., to become Professor in the Theological Seminary at that place, and continued in some relation to that institution to the close of his life.

Rev. Joseph R. Wood and wife sail from Baltimore on the 15th of this month, to reinforce our mission in Rosario, South America. Brother Wood is a graduate of the last class in the Boston School of Theology, and will be associated with his brother in his recent field.

James R. Osgood & Co., have issued the first number of their *American Architect and Builders News*. It is a weekly illustrated journal of eight pages, and gives evidence that it will be conducted with excellent taste and ability. The illustrations this week are the fine stone Congregational church, just dedicated in Fall River, the elegant summer residence in Newport of T. G. Appleton, Esq., and the grand tower at Berghes. Seven dollars and a half a year; fifteen cents each number, is the price.

We announce with sorrow the death of Dr. S. G. Howe. He was born in 1801. He has been for more than half a century conspicuous for his public spirit, his noble character, and his intelligent and unselfish care of the blind, the idiot, and the suffering of every class. We shall give a sketch of his life hereafter.

We regret to announce that Dr. Samuel W. Coggeshall has been removed to the Insane Hospital at Taunton. His condition, through his age and health, is not very hopeful.

Brewer & Tileston send out an edition of their familiar and valuable *Old Farmer's Almanac*, interleaved with blank pages for a daily diary and such items as one wishes to preserve.

Rand & Avery now issue every month, the *A. B. C. Pathfinder*, the most satisfactory and authentic guide to all places in New England upon railroad lines, with full schedules of all the running times of the travelers themselves. It is indispensable for travelers.

Miss Nancy Towle, of Hampton, whose faith we reported yesterday at 80, was distinguished in her youth as an evangelical preacher, and often preached in this and neighboring towns. She died much to aid in the introduction of Methodism at the South end of a half century ago, and many there will remember her.—*Newburyport Herald*, Jan. 5.

John Sanday, an old Indian chief, and a well-known Methodist missionary among his own people, died, age 80 years, December 14. He began his mission work over 40 years ago. During 25 of these years he labored among his own tribe—Ojibways. He once visited Great Britain in the interest of the Methodist missions in Canada, where he attracted considerable attention, and was presented to the Queen.

"Rev. Bishop Kavanagh," says the *California Advocate*, "preached in our church in Santa Barbara, morning and evening, on a recent Sabbath, greatly to the delight of our people. The Bishop is a man of broad views and liberal mind. He favors fraternity between Methodists, North and South, and confidently looks for the time when we shall be one in heart and interest."

The *Southwestern Advocate* says: "We are glad to be able to speak favorably of the New Orleans University, as it closes up the first term of the current year. Over one hundred have been in attendance, and the scholarship and general grade of the school is fully up to that of any previous term."

The *Newport Journal* says:—"Mrs. Lively, widow of the late Rev. William Lively, is engaged in supplying the pulpit of the Methodist church in Braintree, Mass., made vacant by the death of her husband. Mrs. Lively is a woman of good mental powers, was formerly preceptress of the seminary at East Greenwich, and is said to be seeing admirably in her new vocation."

The *Northern Border*, published in Bangor, Me., comes to us enlarged, and typographically presenting a very fine appearance. This paper is among the ablest of our exchanges, and we have no doubt, under the management of its talented and scholarly editor, Dr. B. F. Tefft, will maintain a high position as a family weekly journal.

Bishop Cummins reports favorably from Charleston, S. C., that there are in that region nine colored congregations in communion with the Reformed Episcopal Church, with some seven hundred communicants, as the result of six months of work.

"Bishop Haven," says the *Western*, "has made a pleasant visit to Cincinnati, preaching at St. Paul on Sunday morning last. He started on Monday morning, to preside at the Louisiana Conference, which convenes at New Orleans, January 5th, and at the Mississippi Conference, which will meet on the 10th inst."

Anton Junker, owner of Roelle's, Junker & Co., the indicted whiskey distiller, was before the grand jury at Chicago, recently, and stated that by one transaction, involving \$700,000 worth of whiskey, the firm defrauded the government of \$900,000.

Our brethren in the ministry often write writing their obituaries, and then earnestly demand an immediate insertion in the *Herald*. This would be doing injustice to others. We never refuse an obituary, and mean to insert them in the order that we receive them.

Rev. Dr. Warren, pastor of St. John's Church, Brooklyn, was recently elected President of the Wesleyan University Club of New York for the coming year. "Dr. Warren," says an exchange, "is a graduate of the Wesleyan University, and his career reflects credit upon his Alma Mater."

The organ of the Reformed Episcopal Church, *The Appeal*, has made its advent in our office. It has an inviting appearance—a folded sheet of 30 pages. It is very spirited; ready to measure words or to prove the olive branch. Rev. Samuel Fallowell, D. D., is managing editor. We bid our Catholic spirited brethren God-speed.

Rev. W. Silverthorn, pastor of Saxtonville Methodist Episcopal Church, says, Rev. Geo. W. Honey, agent for the Freedmen's Aid Society, gave an interesting lecture at the Church on "Texas," Jan. 6. The people came in large numbers to hear Brother Honey, and were delighted. A collection was taken to aid the good cause.

One of the prettiest calendars issued this year comes from the celebrated Cassa and Brown manufactory of Josiah Webb, Milton, Mass.

One of our most respected and venerable ministers in Philadelphia writes, in a private note, "Moody and Sankey are doing wonders in our city. God is all in all."

Mr. David Snow, president of the National Bank of the Republic, was taken suddenly ill with an affection of the heart, Tuesday last, and has since been confined to his house.

Rev. C. N. Smith met with an accidental fall last week that might have resulted very seriously, but for providential intervention. Although still lame, he hopes soon to be out, and to resume his work.

On Wednesday next, at 7.30 P. M., Bishop Wiley will read, before the young women of Lowell, a paper on the "Education of Women of China." C. C. BRADDOCK. *Auburndale, Mass., Jan. 6, 1878.*

Many thanks to the Boston Preachers' Meeting, Bible Schools, and others, contributing books to the preachers and schools in the South Carolina Conference. Be assured these books are very acceptable. Affectionately yours, T. J. ARBUTT. *Charleston, S. C., Jan. 3, 1878.*

Notes from the Churches.

MASSACHUSETTS.

East Blackstone.—The holidays pass joyously. To the Christian, there is nothing so glorious as the prosperity of the Master's kingdom. The Praying Band from Boston School of Theology has been laboring with us for the past two weeks with great success. One can scarcely form an estimate of the magnitude of the work as yet. There have been some very remarkable cases of conversion. The whole community is moving toward God and we have faith to believe that there will be complete victory for Christ.

Taunton.—As an example of what may be done, even in these "hard times," permit me to say, that the First Methodist Episcopal Church of this city, of which the Rev. A. Canoll is the very acceptable and efficient pastor, during the last week in December, from the 21st of the month to January 1st, without any effort or help from abroad, raised the sum of \$8,000 to cancel the total indebtedness of the Society. Say the Churches laboring under similar burdens, by encouraged, fear not, for the Lord is with His people.

The Methodist Church in Ashland is enjoying great spiritual prosperity. Six were recently baptized, twenty-four joined on probation, and four were received into full communion. Several seeds of families are among the converts. The Sunday-school is in a flourishing condition, and the congregation is steadily increasing. The pastor, Rev. H. Lummis, is abundant in labors, and the Church co-operates with him in extending Christ's kingdom.

Upton.—Last Sunday was a day of great rejoicing for the Methodists of Upton. This society, not yet two years old, starting with only eleven members, worshipping in the third story of a wretched old building, the entire building not being worth 800 dollars. The pastor found on his arrival in Upton, a kneeling stool, a box-pulpit, made by one of the brethren, and a three dollar Bible, which constituted the sum and substance of the society's property. But their twenty-one months of trials and sacrifices, this heroic band enabled on the first Sunday of the new year to take possession of their own vestry, having held a watch-meeting there of great power on Friday evening. The vestry is the most complete and beautiful in the town, seating between three and four hundred, without including the ladies' room, and class-room, which are connected with the main vestry by folding doors. The vestry was tastefully decorated with evergreen, and seven beautiful medallions presented by several young ladies from the straw-shop, added to the adornment of the room.

On the Sabbath the vestry was crowded, and the pastor preached an appropriate sermon for the occasion, from the 126th Psalm, "The Lord hath done great things for us, whereof we are glad." At the close of the sermon three members were received into the Church, making a membership of seventy-seven—a gain in twenty-one months of sixty-six members, notwithstanding the many deaths and removals.

The evening praise and prayer-meeting was one of great interest and power—about seventy-five taking part in the exercises. There is a deep spiritual interest manifested—quite a number having recently been converted. The brothers and sisters are greatly encouraged, and notwithstanding the "hard times" they are anticipating being able to dedicate their new church some time in February. Pray for us!

NATHANIEL B. FISK.

MAINE.

Newfield.—The work of revival is progressing gloriously in this beautiful village clustered among the hills in the western part of York County. Already more than 20 have presented themselves as subjects of prayer, some of whom are hopefully converted. The work seems to be identified with the temperance reform, which began a little more than a year ago. Some of the hardest cases, after signing the pledge of total abstinence, came and bowed the knee at the altar of prayer, have been baptized, and are now praising the Lord for His great salvation. And while the good people here are laboring with both heart and hand for the benefit of sinners, they do not forget the comfort of their pastor and family, which was abundantly manifest on the recent Christmas occasion, and also at a social gathering, where nearly \$50 were left in the pastor's hand. May the Lord bless them with a great ingathering of souls.

J. A. STROUT.

The Methodist Episcopal Church in Richmond is enjoying a gracious outpouring of the Holy Spirit. Wanderers are returning to God, and sinners are rejoicing in a newly-found Saviour. One man, nearly 70 years old, has been led to Christ. The work is going gloriously on. More than a score have been at the altar seeking salvation.

F. GROVE OR.

Rems.—Union revival meetings are being held in Winthrop with good results. Some have been converted, and others are seeking the Lord. The meetings are to continue through the week of prayer.

Revival efforts are in progress in South Wayne. Several have been converted, and the interest is increasing.

Diphtheria is raging in Lewiston and Bethel, and in other towns in Androscoggin County.

The State temperance committee have issued a call for a mass temperance convention to be held in Augusta, Jan. 19th. A large and enthusiastic meeting is anticipated. The various organizations will be represented.

The Catholic Total Abstinence Societies of Kennebec organized a temperance union at Hallowell, Dec. 28th. T. E. Murphy, of Augusta, was chosen President, and J. J. Mahan, of Augusta, Secretary.

The visiting committee to the Insane Hospital have made to the Governor and council their report of visits to that institution for the past year. They say that they find the affairs of the institution well managed, but complain that the hospital is crowded, so that many of the patients are confined to rooms which are unhealthy. They think an appropriation of \$25,000 to put the chapel in proper condition, and remove the old portion of the building, would obviate the necessity of another hospital. They report that the general condition of the hospital has been much improved the past two years. They suggest that the dormitories where patients wholly destitute of reason are kept, should have some temperature maintained day and night, and that more nurses be employed. The report must be highly gratifying to the people of the State.

Rev. S. A. Kingsbury, has notified his parish of his intention to resign his pastorate of the Elm Street Baptist Church in Bath, in April, or sooner, if a new field of labor should open to him.

Rev. James Heath has entered upon his labors as pastor of the Baptist Church at Monmouth Ridge.

The Free Baptist Church in Augusta have decided to make their church sitings free, and to depend upon weekly contributions to defray current expenses.

Rev. Mr. McCully, for many years pastor of the Congregational Church in Hallowell, tendered his resignation last Sunday. The parish are very unwilling to part with their much beloved pastor and will make a strong effort to retain him.

The Congregational Church in Norway, recently destroyed by fire, is to be rebuilt. Some thousands of dollars have been raised for the purpose already.

Rev. E. P. Eastman has resigned his pastorate of the Gray Congregational Church, to accept a call from Oaspee, N. H.

Rev. Mr. Gates, pastor of the Congregational Church at Kennebec, has been holding a series of meetings at the Landing in Kennebec, which resulted in the hopeful conversion of 25 or 30 persons.

The ladies connected with the York Congregational Church have just put a new organ in the church costing about \$1,000. The Church edifice has been remodeled, and opened again for services Dec. 28th.

The revival interest on the Maryland Ridge charge continues without abatement. In one neighborhood where Bro. Merrill has been holding meetings, 21 have been recently converted. The brethren have been erecting sheds in the rear of the church for horses, and looking after the material interest of the Church. A few horse-sheds about the country churches would add materially to the winter congregations of these districts.

Many of our official members demand that the preacher's eloquence shall be fervid enough to keep the audience room comfortable with the thermometer down to thirty, and the horses happy standing in a driving storm without. A few horse-sheds and good stoves would make more popular ministers.

A revival of wonderful power is in progress at Kennebec. It commenced under the labors of Rev. T. P. Adams, pastor of the Methodist Episcopal Church, who has been holding a series of meetings in the Advent chapel over the river. In this chapel, and at his own Church from Friday evening to Sunday evening about forty persons were converted. The Week of Prayer is observed by union meetings among the several denominations, and the work is still in progress.

Revival services are being held in the Pine Street Church with most encouraging success. The altar of their new vestry is full nearly every evening of penitents seeking the Lord. The large vestry is packed with people. Mrs. Annie Clark is assisting Bro. Johnston.

During the Week of Prayer the leading clergymen of the several denominations have been preaching afternoons in the First Baptist and Payson Memorial Churches. The congregations have been very large. The sermons have been of a high order spiritually. A good interest is pervading the city of Portland.

Nine persons were baptized at Saccapapa by Bro. Randall, additional fruit of the recent revival.

An interesting revival, resulting in the conversion of twenty or more persons, has been in progress at the Heath meeting-house, in Saco, under the labors of the T. M. C. A.

The sewing Circle of the Methodist Episcopal Church in Eastport recently held a fair from which there was a profit of more than \$135. Brother Whitney has recently received 2 into the Church. One has also lately sought and found the Saviour. Others are interested.

Brother M. C. Beale with his Church in Milltown was still rejoicing over the conversion of sinners. That Church believes and labors for a continuous revival. Their faith and labors have their reward.

The world's Week of Prayer is observed by most of the Methodist Episcopal Churches, either by themselves, or in union with other Churches, with much profit to the communities.

A watch-meeting was held in Machias, led by Brother Byrne, the pastor, in which the Church was greatly blessed, and one backslider returned to his Father's house.

Christmas was quite generally observed as a day of present making. Pastors were not forgotten, as substantial and family gifts testify.

Rev. George Forsythe, Principal of East Maine Conference Seminary has been elected by his pupils. It is a handsome cash chair.

C. A. P.

Bangor.—Our new and beautiful school-house recently erected on Union St. was dedicated with appropriate services last week. Addresses of great interest were delivered by Professor W. M. Barbour, of the Theological Seminary, and Hon. Warren Johnson, State Superintendent of Public Schools. It is a brick building, four stories high, containing all modern improvements, and has a seating capacity for five hundred pupils.

Union Street Society held a large and profitable watch-meeting. Members from First Church and other Societies united in the service.

The Week of Prayer is being very generally observed by the Churches of our city. No unusual awakening has as yet appeared among us, but the spirit of prayer is increasingly manifested in the hearts of Christians; may God bestow upon His children a faith equal to the wants of the people.

W. L. B.

Bristol.—Christmas was celebrated with concerts, and addresses by the ministers, Revs. Smith, Tunnicliffe, and Evans, trees, etc. Sunday, appropriate sermons were preached in all the churches. New Year's eve, C. H. Tunnicliffe, pastor of the Methodist Episcopal Church, delivered his lecture, Past, Present and Future, to a large and attentive audience. The lecture was enthusiastically applauded.

Congregational and Methodist Union Services, for the Week of Prayer.

The religious interest continues to rise, and is spreading all over the town. The ministers are in labors abundant.

The pastor and wife of the Methodist Episcopal Church, Bristol, Me., gratefully acknowledge, as Christmas presents, and New Year's gifts, from their many kind friends and parishioners, \$7.13 in cash, and many other valuable and useful presents.

EDWARD H. TUNNICLIFFE, ANNIE H. TUNNICLIFFE.

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THE SUNDAY SCHOOL.

First Quarter.

Sunday, January 23.

DAVID IN THE PALACE.

Lesson IV. 1 Sam. xviii, 1-10.

BY REV. W. E. HUNTINGTON.

Our last lesson brought David to the beginning of his career as one of Israel's greatest champions. His life, from the time of his victory over Goliath on, was full of stirring events; and while Saul lived he had the severe training of persecution as a school for discipline of character. The anomalous fact appears that the same royal house furnished David's bitterest enemy, and also his most devoted friend, the father continually plotting for his death, the son shielding and loving him with feminine warmth. There is a dramatic power in the chapters which tell the story of David, Jonathan and Saul, the three characters so strangely related in the history of that period.

The soul of Jonathan was knit with the soul of David—literally "bound to," or "chained itself to." Jonathan, the eldest son of Saul, first appears some time after his father's accession (1 Sam. xiii, 2), and was at that time about thirty years of age. He was a strong, athletic man like David, and skilled in archery; his bow "turned not back" (2 Sam. i, 22). David's triumph with the sling made him a hero in the eyes of Jonathan, and was the occasion of the covenant which united the two men in a most steadfast friendship. There was a congeniality of nature that each found in the other which made this friendship possible. Both were heroes, determined warriors against the Philistines; both were self-forgetful, generous, and noble in their affections. This is the first Biblical instance of a romantic friendship, such as were common afterwards in Greece, and have been also in Christendom.

Saul would let him go no more home. Saul's character is so complex, that it is sometimes difficult to discover his motives. He retains David as a royal attendant, acting partly, no doubt, from an admiration of his martial prowess. He wanted his army to have this victorious champion, who would be an ornament to his camp or palace. David had the musical power to quiet the unrest, and dispel the melancholy of the king; and his own son Jonathan loved him—reasons enough why he should attach this son of Jesse to his retinue, without ascribing to him yet that more deadly impulse which afterwards arose in his heart.

Jonathan and David made a covenant. A prince and a shepherd thus unite their vows of friendship. Jonathan stood in a place where jealousy might have been easy, for David had mounted by one act to a place higher than Saul's in the nation's heart. But not a shadow of unkind feeling falls upon this bright picture, as David enters into a holy league with his friend. And as the eldest son of the royal house receives David in this "covenant," Jonathan himself feels that royalty has gained in bringing such a friend into its court.

Jonathan stripped himself of the robe, a demonstrative sealing of the verbal covenant; as he gave David his affection, he also parted with his clothes and his armor, that the peasant might, like himself, have the attire of a courtier. This method of cementing a friendship is met with among the early Celts, Gauls and Diomedes exchanged armor (Homer's Iliad, vi, 230).

"To receive any part of the dress which had been worn by a sovereign, or his eldest son and heir, is deemed, in the East, the highest honor which can be conferred on a subject (See Esther vi, 8)." Our Lord Jesus thus showed His love to us, that He stripped Himself to clothe us, emptied Himself to enrich us, nay, He did more than Jonathan, He clothed Himself with our rags, whereas Jonathan did not put on David's (Henry).

David went out, etc. He was now under the command of the king, and he obeyed. He practised the qualities which every ruler should learn well before he rules, obedience to authority. It was in a difficult school that David was trained, as he served the capricious, morose and violent Saul.

Behaved himself wisely. David had a well-balanced intellect, and a heart singularly free from prejudice and revenge. He was made up on a large plan; was calm and intrepid in danger, generous and whole-souled even to a bitter enemy. He was born to command.

Saul set him over the men of war. David had showed himself worthy of a captaincy. He was no longer simply the lad skilful as a musician, but a leader of the king's troops.

He was accepted, etc.—a universal favorite, not because he courted applause, but his nobility commanded the respect and admiration of all who knew him. Even Saul's courtiers, who would be likely to feel jealousy towards the man who had risen so suddenly to a pre-eminent place among them, honored him.

"Those that climb so fast have need of good heads and good hearts: it is harder to know how to abound than how to be abased."

Women came out . . . singing and dancing. This is the beginning of sorrows for David. The very songs that heralded his victories, roused the persecution that followed him as long as Saul lived. This demonstration by the women in honor of the hero of the war was after the rout of the Philistines, whom the Israelites pursued (v. 6), to the gates of Ekron, after David's slaughter of their chieftain. Some days, or even weeks must have elapsed between David's victory and this triumphal celebration.

It is an Oriental custom for the women of the villages to meet returning conquerors with dances and extempore songs. Miriam the prophetess (Ex. xv, 20), conducted a celebration in honor of the Egyptian deliverance. "The dance was a slow, grave and solemn gesture, generally accompanied with singing and the sound of the timbrel, led by the principal female of the company, the rest imitating her movements, and repeating the words of the song as they dropped from her lips."

Answered one another. The songs were antiphonal, one band answering another in responsive verses. See Ex. xv, 21, where Moses probably led the men, and Miriam the women.

Saul hath slain his thousands. This is one of the refrain sung or chanted by a portion of the singers.

David his ten thousands, the response by another party. This was the music which brought back into Saul's heart the "evil spirit" which David's harp had been able to banish. It was an indiscreet proclamation of their preference for David, as it made a comparison unfavorable to their sovereign.

Saul was very wroth—for the man whom he had honored, by making him a courtier and officer, was now receiving tenfold more praise than himself for his victories. There was no real cause for jealousy, for doubtless the people were only giving enthusiastic utterance to the truth which filled their minds, without considering the thrust which was carried to Saul by the comparison.

What can he have more but the kingdom? Saul's wicked heart was suspicious without cause. Jealousy is always unjust, suspecting and harsh towards its object. Saul now began to treat David as a rival for the throne. He had felt the pulse of the nation's heart, and knew how strongly the people were attached to David, and thought it would be an easy thing, perhaps, for David to unseat him, with the prestige of his victory and the enthusiasm of the people to aid him. Saul trembled to think of David's growing power, and began plotting for his destruction.

Saul eyed David—looked askance—at him. The eyes ever express the feeling of the heart. Jealousy is "green-eyed." Saul watched for opportunities to undermine this favorite of the people. A prowling, malignant spirit was now roused in the king, which was vigilant for mischief.

Evil spirit from God, etc. An evil spirit which God allowed to come upon Saul, since His own Spirit had departed from him. This seems to have been something similar to the demoniacal possessions spoken of in the time of Christ, and cannot be explained by the melancholy and fits of insanity which also vexed Saul's life.

It was a higher evil power which took possession of him, and not only deprived him of his peace of mind, but stirred up the feelings, imagination and thoughts of his soul to such an extent that at times it drove him even into madness (Keil Delitzsch).

He prophesied. The term denotes one under the influence either of a good or a bad spirit. He uttered himself as the "evil spirit" suggested, in 1 Kings xxii, 22, the prophesying of Ahab's prophets, in verse 6, is ascribed to a lying spirit. See Acts xvi, 16-18; xix, 15; 1 Jno. iv, 1-3.

David played with his hand. His hand had not forgotten its cunning with the harp, while it had dealt such deadly blows against the Philistine power. He endeavored to soothe the tumultuous heart of Saul with music, as he had formerly done, but the king would no longer be quieted by the man whom he hated so bitterly.

I will smite David. Saul did not let go of the javelin probably on "his occasion, as there is no record, as in xix, 10, that it entered the wall; but brandished it twice in a threatening way at David, so that he saw his danger and fled. Saul's jealousy of David now prompted murder.

Saul was afraid of David, etc. Jealousy is itself a tacit confession of weakness. Saul knew that he held only a show of sovereign power. He had no strength in the popular heart, where David was strong. More than this, Saul had sense enough, even in his madness, to see that David was powerful because of his trust in Jehovah, and that he himself was weak because God's Spirit had forsaken him. Well might he tremble at such disparity.

Made him his captain, etc. The murderous passion passed off, but the king still plotted. Saul saw a possibility of overthrowing David by this artful plan. He would promote him, give him a large command in his army, and send him to posts of danger where perchance he might fall by an enemy's arrow. But even this plan failed, for David, by wise conduct and successful exploits, only won higher honor. He put under feet his troubles and made them helps to his triumphs.

All Israel and Judah loved David, etc. How plainly the divine purpose manifested itself in the history of the two men. Saul had been rejected, and every event in the career of this "cast-away," who still clung to the title of king, showed that the hand of Jehovah was thrusting him aside. David had been anointed for future dominion, and all his steps seemed to ascend towards his destined throne. He was building his empire most securely, though perhaps unconsciously, as he let the roots of his personal power strike into the affections of "all Israel and Judah."

ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, January 23.

1 Why was Jonathan so strongly attached to David?

2 What was probably the nature of the covenant?

3 Why were the king's jealousy and fear so easily aroused?

4 What is meant by the expression "Saul eyed David?"

5 Was the evil spirit sent or permitted by God to vex Saul?

6 Why did Saul wish for David's death?

7 What were some of the reasons for the removal of David from the presence of the king?

TRAINING UP CHURCH NEGLECTERS.

BY REV. ASA BULLARD, D. D.

MR. EDITOR:—I was greatly interested in your article, a few weeks ago, in the HERALD, on the "Absence of our Children from Public Worship."

In my some forty-five years of public labor in connection with Sabbath-schools, there has been no one thing that has caused me so much anxiety, as this evil which has been so rapidly developed the past eight or ten years. In various ways I have tried to give a note of alarm, but the evil goes on with increasing strength. In many of our large congregations scarcely a score of children will be seen at public worship. They attend the Sabbath-school, and then turn their backs on the sanctuary and go to their homes; thus we are training up a generation of church neglecters.

Till within comparatively a few years, one of my favorite, and, as I thought, most persuasive arguments, in commending this institution as an auxiliary to the Church, has been that the Sabbath-school is increasing the number of those who attend our ministry. Whole families and whole neighborhoods, I have been wont to say, through the influence of this institution, are allured to the sanctuary. But now the Sabbath-school is taking away from the house of God most of the children and youth, even of Christian families, and leaving only a worshipping assembly of adults.

We no longer see, as in former times, households, whole families of parents and children, going in company to worship God, as the Israelites went up in tribes to the temple. Our children are thus losing all the interesting associations of childhood, connected with the sanctuary. "Who can estimate the happy influence of the habit," as I have said in speaking on this subject, "formed in early life, of frequenting the sanctuary every Sabbath day? There can be no substitute for a constant and regular attendance by young and old, on the preaching of the Gospel. Nothing can compensate for the loss of it."

I would say most emphatically, and wish the sentiment might be proclaimed in every Church and Sabbath-school in the land, if the children can go to but one—the church or the Sabbath-school—let them by all means go to church, whatever becomes of the Sabbath-school. Children who can attend the public school six days in the week and six hours a day, and then be all fresh for their sports, surely can attend the Sabbath-school and, at least, one service at church, one day in a week, without any alarming weariness.

"But children don't understand the preaching, and that is what makes the service so wearisome," it is said.

A little girl five years old, in the neighborhood of Boston, attended church with her parents, a few weeks since. The text was in Rev. ii, 4: "Nevertheless I have somewhat against thee, because thou hast left thy first love."

"Well, what would a child of five years be likely to understand on such a subject?"

On Monday her parents had some little conflict of opinion on some subject, and when the father had gone, the child said, "Mother, you mustn't forget what the minister said yesterday, about leaving your first love!"

Little children do hear and understand more than we sometimes think. But suppose they do not fully comprehend all they hear; neither do they all study at school, but it will by and by come up to their minds when they can understand it. How often have we all recalled what we heard in the house of God in childhood, that we did not then understand, and found it of inestimable value.

Let us continue, then, to sound the alarm on this subject, till the evil is remedied; then the Saviour, as he comes to feed His flock like a shepherd, will find the lambs to gather in his arms and carry in His bosom.

The Family.

THE DOLL-SHOW.

BY AUNT LOTTIE.

There seemed to be quite an excitement among the girls at Hillside School, especially among the second-class girls, the most of whom were gathered about Hattie Green's desk.

Hattie had been on a visit to the city, and was telling the girls what she had seen. She had just told them about a baby-show she had attended.

"I'll tell you what I thought of while I was there," she said. "You know several of us belong to the Mission Circle. Now, why couldn't we get up a china-doll-show, and have a prize for the prettiest and most finely-dressed doll? We could have ten cents admission fee, and so get some money to do good with. I guess mother would let us have the doll-show at our house, and father would help us about the prize, I am sure."

"Oh, that would be just charming!" chimed in several voices. "Let us do it. It will be real fun."

"Yes," said Hattie. "I think it will be grand fun; only, don't let any of

the first-class girls know about it. They look down on us because we still play with dolls. I guess they will want to come to the show; so they needn't feel so big and young-ladyish."

"And don't let the third-class girls know, either, they are so much younger, and will bother us if they find it out," said Nettie Gay.

"No, we will keep it a profound secret, and surprise the natives, some day, with our famous doll-show," said Belle Harris.

Just then the school was called to order. "We will talk it all over at recess," said Hattie.

At recess the second-class girls took their lunch baskets, went out to the playground, and, seating themselves under one of the large trees, were soon eagerly talking about the anticipated doll-show. The first-class girls wondered what was going on, but were too proud to make any inquiry, while one or two of the third-class girls, who ventured to draw near and listen, were ordered off very unceremoniously.

"What sized dolls shall we have?" asked Alice May.

"Any size, but they must be china; that will give us a better chance than if there were any wax ones, for we can all afford to have a china one," answered Hattie.

It was agreed that each girl should have all the help she could get from her mother, older sister, or any one else, in dressing the doll; and also agreed that no girl should see another's doll, or tell how their own was to be dressed.

"Well," said Hattie, as the bell rang, "I will ask father and mother if I may have the grand affair at our house. I am quite certain they will let me. I will tell you in the morning."

Of all the girls in the second-class, none were more interested in the proposed plan than Dr. May's little daughter Alice, and in her heart was a strong hope of getting the prize, for she had several older sisters who would help her, especially Ellen, the eldest, who made all Alice's dresses so prettily.

When Alice got home from school she rushed into the room where Ellen was sitting, and throwing her books on the sofa, began in breathless haste to tell her about the doll-show. Ellen listened kindly, and promised to do all she could to help her. She had given Alice, a few days before, a very pretty new china doll, of medium size, and was intending to dress it as soon as she had more leisure. Alice was glad it had not yet been dressed, as it would be entirely new now; but she had been quite impatient about it before.

The next morning Hattie announced that her mother was quite willing to allow them to have the doll-show at her house, and had suggested several nice things to go with it, in order that the children could make more money with which to do good. Mr. and Mrs. Green were people who believed in giving the little folks as many good times as possible. Both were large-hearted Christians, and glad to do all the good they could.

Mrs. Green thought that the doll-show would be of service to the children in calling out their taste and ingenuity, besides interesting them in doing good. Mr. Green promised to give a handsome walking doll for the prize.

The day fixed for the show was two weeks from the next Wednesday, which would be a half holiday.

How busy and anxious were ten little maidens! How very secret they were about something when they met each other, and how choice certain boxes were kept at home, in which were dolls, ribbons, laces and all sorts of finery!

Near Alice May lived Winnie Pratt, who was one of the ten, and Alice's particular friend. Staying at Winnie's house was one of the dearest Aunties in the world, who was going to dress her doll.

Two days before the doll-show was to come off Winnie was taken sick with a very sore throat. Dr. May was called in, and ordered the little girl to bed, saying there were symptoms of fever, and she must be very careful for several days.

Poor Winnie was greatly disappointed in having to give up going to the doll-show. Alice tried to comfort her.

"I will take your doll for you, and tell you all about it when I come home; and perhaps, Winnie, you will get the prize," she said, in a comforting voice. "Think of that, and cheer up. The girls are all very sorry you are sick."

Each doll was to be sent in a box, with its name and that of its owner written on separate cards. Mrs. Green was to take charge of them. The owner of the doll which received the greatest number of votes was to have the prize. Every thing had been fairly and carefully arranged.

When Alice went to bed, the last thing she did was to look at her lovely "Stella," looking so charming in a white muslin dress, elaborately tucked, an over-dress of the same adorned with lace, pale blue ribbons, a daintily-trimmed straw hat, and carrying on her arm a tiny basket of flowers.

"I do wish I could get the prize," she said, every time she looked at her doll.

On Tuesday Alice started on her way to Mrs. Green's with Winnie's doll and her own carefully packed in boxes. Winnie's box was a good deal smaller than Alice's. What a little doll Winnie's must be, thought Alice, as she walked along. She began to wonder about it, and finally felt curious to look at it. What would be the harm, now? She would see it to-morrow, any way. Winnie wouldn't care, she was quite sure.

"But it wouldn't be right," whispered conscience.

It was quite a walk to Mrs. Green's, and when Alice reached the brook, half way there, she sat down to rest.

"I must have one more look at Stella," she said, opening the box, and gazing fondly at her precious doll. After carefully putting the doll back in the box, she said, "I do wish I could look at Winnie's. I believe I will."

She untied the string of the box very slowly, while conscience was saying, "no! no!" very fast and loud.

"Just one little peep," said Alice. "I will not take it out." She removed the paper that covered the doll, and there, on some cotton wool, lay a tiny doll, not longer than Alice's little finger, exquisitely dressed in long clothes, elegantly and perfectly made. It was marvelous how such tiny clothes could have been made by any other than fairy fingers. But there they were, even to a minute lace bib, and a worked flannel blanket. On the card was written, "Baby."

"How beautiful!" exclaimed Alice, with delight. "This will surely take the prize."

"Then you will lose it," said something within. Alice's face was somewhat clouded, as she sat thinking.

A wicked thought crossed her mind. None of her folks, or Winnie's, were going to the show, and none but they knew about the two dolls. Why not change cards with Winnie, and put her own name in with the baby? There could be no doubt but that Winnie's doll would have more votes than Stella.

"For shame, to wrong poor sick Winnie so, and act such a fearful lie!" whispered conscience.

"You needn't tell any lie," said the other voice.

Alice held the two cards in her hand. She was sorely tempted. The card with her name was almost put into Winnie's box, when, "Thou, God, see me!" sounded loudly in her ear.

"Not! not! I won't do it!" said Alice, bursting into tears. "Oh, how wicked I have been to open the box." Hastily putting the doll up, she hurried on her way.

Alice went to bed with a heavy heart that night. "Why, can't you spare your beloved Stella for one night?" asked Ellen, as she noticed how sober her little sister was.

"Oh yes, I guess so. I shall see her to-morrow. But suppose Mrs. Green's house should take fire, and burn down, and all the dolls be lost." "That is what you are worrying about, is it?" laughed Ellen. "I guess you needn't feel troubled about it."

Wednesday dawned, clear and bright. A good many tickets had been sold for the doll-show. There was to be a flower table, and ice-cream was to be sold, and the girls expected to have a fine time, and make quite a sum of money.

It was a splendid time. Every one of the beautiful dolls was greatly admired, but the "Baby" got the most votes, and the prize was awarded to Winnie Pratt.

The doll that had the next greatest number of votes was Stella. Alice was commissioned to take the beautiful prize to Winnie; so she left the other two dolls at Mrs. Green's until the next day.

"Oh, see Winnie! you have won the prize," Alice said, as she entered the room where Winnie was sitting, bolstered up in a chair.

"How nice," said Winnie, her face flushing with pleasure. "I hardly expected it; I am so glad!"

"What doll got the next number of votes?" asked Winnie.

"Mine did," said Alice, with a little tremble in her voice.

"Well, we will share the prize together. I am glad we live so near each other," said Winnie.

As Alice left Winnie's house she met her father on his way home.

"I guess my little girl didn't get the prize, she looks so sober," said Dr. May, taking Alice by the hand.

"Oh, father, it isn't that," said poor Alice, bursting into tears; "but I have been so wicked!"

"Tell me all about it, little daughter," said Dr. May, seeing Alice was really troubled.

Alice told her father all about what she had done. Dr. May listened gravely, and when she had told him all, said, "I am so glad that my dear little Alice was kept from committing the terrible sin by which she was tempted. You must be sure to thank God for it, and ask Him to forgive you for what you did do wrong. I think you ought to tell Winnie about it, as it was against her you sinned."

Alice did not soon forget the lesson she had learned, and it was often of service to her when tempted to do wrong.

The result of the doll-show was the sum of twenty-five dollars, which was used in doing good. There are many things the little people can do for the Saviour's cause, if they will only try.

TESTIMONIES AT DR. PALMER'S MEETING, NEW YORK.

There is a class of people who get their eye fixed on consecration, and get no farther. No man can look at more than one thing at a time, and while looking at consecration we cannot come into liberty. Let us look away from ourselves, and believe Christ gives Himself to us. Mr. Upham tells us that he consecrated himself more than a hundred times to God, and yet found no special liberty, till he believed Christ gave Himself to him, and then he found delight and liberty in God's service.

What is the unfinished work of Christ? "He ever liveth to make intercession for us." O, that unfinished work is being done now. He ever liveth. Let any who have surrendered all to God, and are looking to their onward path, and knowing the instability of their nature, are wondering how they can be kept, remember not only that Christ died, but that He ever liveth, and go forward, "looking unto Jesus."

It is not what we give—that is only a small thing; but what we take—that is everything. Can you think of anything Christ has not offered to be to you? There is not a want of our being that Christ has not offered to be to you. Oh, the freedom, independence, joy of a life that takes God for everything!

It is a misfortune, but no disgrace to be poor in worldly things, but it is a disgrace to be poor in the things of grace. If it was our misfortune, it would not be our fault; but, with the exceeding great and precious promises, it is a disgrace to have an unsatisfactory experience. Are not the promises all we can ask? If we only had the promise that He would give us what we asked for, we could not ask for a better promise than that. But we may not only have all we ask, but all we think; and then word is piled upon word—and above all we think—abundantly above all that we ask or think. Isn't that enough, and isn't it disgraceful if we are not all rich?

If, when weighed in the balance we are found wanting, what will be the reason? Want of obedience and abandonment to God.

This salvation is unearthly, and above the world. People do not like to be peculiar, but the Lord's dear people are peculiar. We have a peculiar Saviour, a peculiar Bible, a peculiar Heaven, and everything connected with this salvation is peculiar. The few that get sanctified are endowed with power, while the mass of Christians don't want to be peculiar. Let us seek to be peculiar with the peculiarity of the Lord Jesus Christ—peculiar from the consciousness that comes to the soul that we are all the Lord's—a consciousness derived from the work of the blessed Trinity in our souls; thus will our souls be thoroughly redeemed, and every portion of our bodies at the demand of the King of kings. E. J. C.

OLD TIMES AND NEW.

BY ELIZA WOODWORTH.

A long-haired warrior in old times, a close-shorn priest could fight. But now, a priest, with hair, or shorn or grown, himself howe'er beight, Can fight a—well, in an election year, more mostly man. And tell what they have borne, and then, poor souls, all piteously groan.

A priest stood in the altar-rail, nor gown nor cassock wore, But wore his overcoat, and innocently thought he had the floor; And so he said, "Pray brethren, that the Lord will grant us Grace." Behold, what horde of awesome visions make the politicians pant!

"O, have the politicians pious grown?" we women would'nt say, "And do they really fear the Lord who wear the good men pray?" "No, no! we're Tyndal's all; 'tis worse than that," their roars uproll.

"We fear these dreadful Shepherds, lest they lead their flocks unto the polls!"

LETTER FROM WASHINGTON.

Since the adjournment of Congress for the holidays, there has been little talk of in Washington, but society and receptions; and to-day these entertainments are fully inaugurated for the season. Nearly every house in the city will have open doors, from ten in the morning until five in the afternoon, and the day promises to be very lively.

The New Year was ushered into existence last night with considerable demonstration, but nothing like what should have been done by the people of the national capital. There was the ringing of church and fire bells, and the firing of salutes; this, with the noise and hoots of the drunken rabble, was all the expression of welcome given to the Centennial year.

Thousands welcomed the New Year in last night, who never gave a thought to the past, and to-day they will be in a constant whirl of excitement, thinking only of present worldly happiness. These days always bring to us sad memories, for we cannot bury twelve months of time without recalling incidents which have occurred during that period.

As we welcomed in the New Year of 1875, there were bright hopes and joyous anticipations which we expected to realize before another year was added to our age. There were kind, loving friends with us, who, by word and deed, contributed to our happiness, and encouraged us in every good word and work. But have these hopes been realized, and are these dear ones with us to-day? Ah, no! Hopes which allured us by their brightness lie broken and blighted at our feet, ruthlessly cut down by the frosts of disappointment.

Day after day we cling to our anticipations, and not until the bubble bursts, do we know that there was no reality for us in that which we had hoped.

And the dear ones, where are they? Voices, so precious to us, are hushed in death; lips which blessed us, comforted us in sorrow, and soothed us to rest, are forever mute; hands and feet, so willing, and ever ready to serve us, are motionless; ears, always open to our requests and complaints, are deaf to all our entreaties for one word of recognition; eyes, which spoke the language of the heart when no word was

uttered, are closed and sightless; and the heart, so true and loving when all others proved false, has ceased its pulsations. No more care and anxiety for them, for they are at home in our Father's house. Our waywardness can never cause them aught of pain, and our heedless, thoughtless ways will occasion no more anxiety. All that is left to us is a vacant place in heart and home, and the memory of our dear dead.

And so we bury the old year with our dead, hoping and praying that the present year will bring to us a more successful life, and a stronger faith and trust in God. Each year convinces us more fully of the reality of life and certainty of death. Life is stripped of all its romance, and we are placed face to face with its stern realities. If our life path seems bright and joyous as we look upon it, shall we forget the Giver of all good? If, in the future, we can see nothing but a dreary, lonely life-work, shall we shrink from bearing the burden? No! with a heart filled with love to the Saviour, a will in unison with the Master's will, and a firm trust which cannot be shaken, we can live a godly life amid joy or sorrow, pleasure or pain. But while the old year has taken with it so much of that which made life joyous, it does not prevent the present year from giving us new hopes and aspirations. Life would be drear indeed, could blighted hopes never be replaced by something else. As one hope dies, another is brought into existence, so that we are ever hoping and trusting, looking forward to that good time, which may never come. Should all earthly hope be given up, we must hold on firmly to our hope of heaven.

The usual watch-meetings were held in the various churches last night,

LETTER FROM BALTIMORE.

Being a native of happy New England, I venture to pen you a few flying feathers from the erratic wing of a stray bird, which has been seeking a more comfortable climate than the North Pole. Here, too, we find Methodism in earnest, where people are neither too proud to pray nor too stiff to bend the knee. To the rebuke of my own chosen New England, I must, in justice to our Southern brethren, here say, that Methodism in Baltimore and Methodism in Boston, or New England, are wide apart in several respects. It is a common thing here in a Methodist church for every individual to be found on his or her knees during prayer-time. It makes little difference whether he is a member of the Church or not; all are expected to kneel. The members here are in devotion warmer (perhaps on account of the climate) than those nearer the frozen regions. I presume, should we go still farther North or South, this same distinction would be observable, keeping pace more or less with the climate. The people, too, as a whole, are more sociable and more persevering in their religious devotions here. It is not uncommon to hold a series of revival meetings month in and month out. We are happy to state, too, that Methodism is the prevailing religion here. Not less than 60 out of 200 Churches are Methodist. Young men and young women, more than in the North, attach themselves early to the Church of Christ. Yesterday we listened to a most powerful Christmas discourse from our good Brother Peck, of whom New England is proud; you will be glad to learn he is doing a good work here South. As in New England, so here, Brother Peck takes the lead so far as high station is concerned, as he holds at present the highest position the city can afford; and he does both justice to himself and his hearers. Yesterday Bros. Inskip and J. D. Wood were present at Mt. Vernon Church to hear Bro. Peck preach a most telling discourse on the life and death of our Lord, from the word "wonderful," found in Isaiah ix. 6. Bro. Peck still preserves his youthful looks and health, and appears to enjoy life. The church, the most costly Methodist church here, is built of freestone; it is uncommonly large and magnificent, and was erected some few years since at the enormous cost of nearly \$200,000.

FATHER HENRY BOEHM.

This oldest minister of the Methodist Episcopal Church fell asleep in Jesus on Tuesday, Dec. 28, 1875, at his old home on Staten Island, N. Y. His brethren and sons in the Gospel were gathered together as I was leaving my home for Boston. My Boston engagement for Monday would not permit me to stay to attend the funeral services which were to be conducted by Bishop James, at the Woodrow Church Staten Island, at 1 o'clock P. M. Friday, Dec. 31.

Just two weeks before, I had the pleasure of a visit with Father Boehm, at the house of Rev. M. Relyea, the pastor of Woodrow. He was then very well; but in the afternoon a fierce wet wind began to blow, and Father Boehm necessarily rode a mile in order to reach his home. He never went out again. Inflammation and congestion of the kidneys set in, and the disease continued to buffet all efforts of the physicians. With great fortitude he endured his sufferings for ten days. Congestion had then extended to the brain. He became unconscious, and stretched himself out upon his bed, folding his hands over his breast, and for 48 hours remained in this condition, when he ceased to breathe.

Father Boehm was born in Lancaster County, Pennsylvania, of German parents, on the 8th of June, 1775. He was, therefore, 100 years old on the 8th day of June last. We then celebrated his centennial birthday. His friends gathered from all quarters, and we had a genuine Methodist festival, which Father Boehm seemed to enjoy as well as any of us. An account of this meeting I gave in the HERALD at that time, together with some reminiscences of Father Boehm.

I will only add further, that Father Boehm since his 100th birthday has been apparently as well as he had been for several years past. His hearing, eyesight and digestion were such in good order. Only about five weeks ago he preached in the Woodrow Church, very much to the edification and profit of the congregation. A good revival was in progress at the time, and his heart was deeply interested in it. I visited him several times at his home, and ever found him cheerful, hopeful, and interested in the work of God.

He was a great student of the Bible, and informed me that he read almost nothing else. I conversed with him on various Biblical topics, and found him always bright and sharp on all questions of difficulty.

He had his mind also on the general questions of the day. In the course of our last visit together the question of a third term president came up, and after we had discussed it a while, I turned to Father Boehm, and remarked that age brings with it wisdom, and that we should be glad to know what he thought about the propriety of the election of General Grant for a third term. "Well," he remarked, "General Grant has done well, has he not?" I answered, "Yes!" "And the Constitution does not forbid a third election?" "No!" "I doubt very much whether we can get a better man than General Grant. I should like to see him chosen for a third term!" So we all were pleased, and cheered the old centennial

with clapping of hands. He was a wise and good man. He has gone to his rest, and all who knew him sincerely lamented his departure. In 1835 he was sent as a missionary to Staten Island. Out of his labors have arisen 8 strong Methodist Episcopal Churches, and eight traveling Methodist preachers now occupy the Island. Behold! how swiftly the Word has run, and now our aged and venerated father has laid his bones among us. We shall gather around him, and hail him in the morning!

STEPHEN M. VAIL.

Obituaries.

AUBURNDALE, Dec. 28, 1875.

At a special meeting of the Board of Trustees of the Centenary Methodist Episcopal Church of Auburndale, held at the residence of Wm. P. Bourne this evening, announcement was made by the pastor of the recent death of Brother ANTHONY HOLBROOK, the President of the Board, when the following resolutions were unanimously passed:—

Whereas Brother Anthony Holbrook, in the position of President of the Board of Trustees, held from the inception of the Church enterprise in Auburndale until his death, has rendered most efficient service to the Church by his noble example, his wise counsel, and his abundant contributions of material aid; and

Whereas, in the days of the infant Society his generous gifts assured our success, and, according to Sister Holbrook's devotion to the Church, he has ever proved himself a most reliable patron of Methodism in our town; therefore,—

Resolved, 1. That we deeply feel our loss as a Board, and can even speak for the Church as a whole; and, bowing with submission to the divine will, we realize that the loss of his aid and that of the material aid will raise up others to take the place of our dear departed brother.

2. That we tender our Christian sympathies to his bereaved family, and will forward these resolutions of condolence to them.

H. P. MANX, Secretary pro tem.

Rev. CALVIN BREWER was born in Wilbraham, Feb. 16, 1787, and was the fifth son and seventh child of Charles and Anna Brewer.

A direct descendant of some of the best minds and liberally educated men of New England, Mr. Brewer's father was a man of more than ordinary information, and remarkably well-read for his day and generation. Of a deep religious cast of mind, he early became a convert to Methodism, and invited his ministers to his home, where were preached the first sermons by that sect in this place.

Early under such religious influences, and a listener to the impressive sermons of Jesse Lee and Bishop Asbury, Mr. B., while yet a young man, was led to consider the need of a personal Christianity, and remarked to some of his associates that "if there was anything in heaven, it was determined to possess it." True to his purpose he, with his youngest sister (Mrs. Thomas), at a camp-meeting sought and found "the pearl of great price." Their own hearts filled with a joy before unknown, they longed for others to hear and learn what Christ had done for a sinful world; and in the ordinary minister, they, to secure regular preaching by a minister of the Church of their choice, took a long journey over the mountains to a distant town, to secure the services of a local preacher. This divine (Rev. Timothy Merrill) son, after removed here by his family, and by his labors added much in the prosperity of the Society, which has now attained such goodly proportions.

With the development of his Christian character, Mr. B. saw more clearly the need of a wider intellectual culture in the young, and endeavored by all his power to promote it, assisting his brothers to a better education than he had been able to acquire. The same deep interest was evinced when, some years later, he threw his whole heart into the effort to secure for his native village a higher grade of education, which has been productive of so much good to this community, as well as to the world at large.

The triumphant death of his wife (a most lovely woman) led him to a deeper consecration in the cause of Christ, and in 1823 he joined the New England Conference, receiving his office of deacon from the hands of the venerable Bishop George, at Providence. For two years he filled his appointments, but, owing to the failure of his health, was obliged to locate, yet for some years he did good service in the vineyard of the Master.

It was while pursuing the itinerant's life that he made the successful effort to build up the Wilbraham Academy, which for half a century has borne witness to his wise forethought. During this long period his interest in his successors was never relaxed, and he was but two or three times absent from the annual meetings of its trustees. A parallel case can scarcely be found of a man who for over fifty years has given so much time, and made such effort to advance the cause of education—all, too, without the expectation of pecuniary reward.

He was present at the first trustee meeting in Boston; fifty years later he was present there again, but was the sole survivor of the first Board. All of his associates had passed away. He could number over thirty who had been associated with him in that capacity, who had preceded him to another world.

After his second marriage he again took up his residence at Wilbraham, and, with the exception of a few years spent in the South, he has ever since made it his home, living a blameless and consistent Christian life. His later years were deeply shadowed by the death of four out of his five children, and three years ago his companion, who for nearly forty-eight years had walked with him along life's pathway hand in hand, left him to journey alone for a little time, but whom he has now joined in an eternal home. He has seen three houses of worship erected at Wilbraham by the denomination to which he belonged, two of them having been worn out as churches.

Mr. B. was a man of rare social qualities, and ever the genial friend and wise counselor of youth, winning all, who came under his influence, to a deep attachment, which seemed to strengthen with years. He was one of the earliest advocates of the temperance cause; at a period, too, when not a little moral courage was required to oppose a custom so universal, and considered so necessary. He lived to rejoice in an entire change of public sentiment, and ever felt grateful that he had discarded early the use of those stimulants which brought ruin to both the body and soul of many who were his associates in his youth and manhood. The infirmities of age had not lessened his interest in the progress of

events, and when his faculty of hearing became impaired he found a substitute in perusing the various religious journals that came in his way. For several years much of his time had been devoted to reading, and he kept up a vigor and freshness in his correspondence that was truly surprising.

Having thus spent a long life, lacking but half a score of years to complete a century, he has passed away, leaving behind him but one or two of his generation, and being at the time of his death the oldest native-born male citizen of the town.

Died, in Wiscasset, Me., Dec. 9, 1875, ZORBA T. AMES, aged 60 years and 4 months.

Another mother in Israel has gone to her reward. Sister AMES, born in Bath, Me., was converted in early youth, and joined the Methodist Episcopal Church. She afterward removed to Wiscasset, which she made her permanent home, and reared a family of children. She has ever been a consistent Christian, and a worker in the Church and Sabbath-school. About two years she has been confined at home in consequence of a paralytic shock, during which time she has been cheerful and resigned, although deprived of the means of grace which she so dearly loved. Death did not come to her unexpectedly, nor did it find her unprepared to go, for she was "waiting by the river" and "watching on the shore." She leaves a husband and three children, and a large circle of friends to mourn her loss. B. C. W.

Mrs. LYDIA W., wife of J. C. Chadborn, died in Vassalboro', Aug. 22, 1875, of strangulated hernia, aged 56 years.

She was converted at 8 years of age, from a Sunday-school book while attending Sunday-school at the Congregational Church in town, of which Rev. Thomas Adams was pastor. She told her husband a short time before her death that she should always revere her mother for her interest in sending her and an older brother to Sunday-school, although she was not then a Christian. Of her religious character until she was fifteen years old we know nothing. At that time becoming acquainted with the doctrines and usages of the Methodist Church, under the labors of Rev. James Farrington, she united with the class, and in 1857 was baptized and received into the Church by Rev. C. Phenix, at Winslow. She was a constant attendant upon the worship of God and Sunday-school, and greatly attached to the institutions of the Church, contributing liberally of her substance to the support of the same.

Her religious life was marked by uniform and consistent shining out in all her daily life, as well as in her prayers and testimonies for Jesus. Through her severe sufferings no murmur escaped her lips; and though the messenger came suddenly, he found her ready, saying, "Father, receive me." She was greatly beloved by all, and her loss is deeply felt by her family and the Church. May the Comforter abide with the sorrowing ones.

W. J. CLIFFORD.

Yassalboro', Me.
EUGENE L., wife of J. H. Davis, died in Philadelphia, Nov. 11, aged 28 yrs. She was the daughter of Rev. Asa Bushnell, of Wilbraham, Mass. When about 11 years of age she gave her heart to the Saviour, and united with the Church in Wilbraham at the time Dr. W. F. Warren was its pastor. She graduated at the academy in the class of 1867, and shortly after was married to him, who now is left, with two little ones, to mourn her sudden absence. She died in peace, and sleeps in Jesus. The last words on her lips were, "Jesus, Jesus." He has taken her to himself; she has now joined her four sisters in heaven to give glory to His name forever and ever.

In Waldboro', Me., Oct. 1, Mrs. LUCY HOCH entered her eternal rest, aged 75 years.

Sister HOCH and her husband experienced religion more than forty years since, and soon joined the Methodist Episcopal Church, and remained consistent and faithful members of the same until called to the Church above, he having preceded her a few years.

Sister H. was a devoted Christian, and faithful in the family in the Church of God. She was in her usual health, and retired at about her usual hour. When the daughter-in-law went to call her in the morning, she found her, though the body lay calm and composed, to all human appearance, just as she first lay down, but the soul had come to its rest. Thus friends have no dying testimony to tell them she was "going home, to die no more;" but her godly life speaks louder than words.

A. PLUMER.

N. Waldboro', Dec. 10, 1875.

Died, in Sennep, N. H., Nov. 19, SARAH FRANK COLBY, aged 24 years and 6 months.

More than six years ago, while witnessing the baptism of an intimate friend, Sister C. resolved to give herself to God, and at once commenced a life of prayer. It was not, however, until during the present pastorate that she confessed Christ in baptism, and united with our Church. In a person of her disposition the change in outward life could not be great; but there was abundant evidence of the work of grace within. Hers was the ornament of a meek and quiet spirit, and the riches which are above rubies.

Death did not come to her suddenly; for months she slowly wasted away. It was a severe trial to surrender all her earthly associations; but she found the grace of God more than sufficient. Her hope was "sure and steadfast, reaching to that within the veil." A widowed mother in her desolate home needs the sympathies of the Church of Christ, and rejoices, through her tears, that the summons would come; they came to one rejoicing in hope of the glory of God. S. E. Q.

Died, in Brookfield, N. H., after a brief illness, THOMAS BLAKE, aged 59 years and 3 months.

Brother B. was a man of excellent character. He was a kind husband, an indulgent father, and a devoted Christian. He was converted under the labors of Brother Moses Sherman, and has since been an earnest advocate of every good cause. His death was very sudden to his friends, and even to himself; but although sudden, it found him ready. The Church feels his loss very much. We request the prayers of the Church for his bereaved family.

W. C. BARTLETT.

Died, Dec. 18, 1875, at Kent's Hill (Maine Conference), LEMUEL HOWES, aged 83 years.

And, during his faculty of hearing became impaired he found a substitute in perusing the various religious journals that came in his way. For several years much of his time had been devoted to reading, and he kept up a vigor and freshness in his correspondence that was truly surprising.

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